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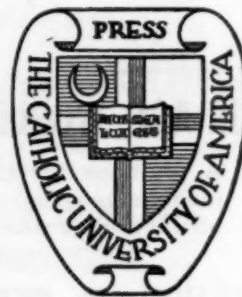
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COMMENT ON THE WEEK

Victory in Europe. Their fingers burned severely last summer, when the American sweep across France led them to predict an early German collapse, Allied commanders stuck doggedly last week to the task of fighting and left the business of prophecy to the journalists. "The long struggle for freedom," cabled level-headed Drew Middleton to the *New York Times*, "is moving swiftly towards its triumphant close." And in similar vein other front-line correspondents expressed their hopeful belief that the doom of Germany could not be postponed much longer. In all truth, it seemed that the weary, suffering world, devoutly engaged in commemorating the death and triumph of its Saviour, had solid ground to hope that the end of the struggle in Europe was near. In the east, Russian armies were drawn up only thirty miles from Berlin. From conquered Budapest, in the south-east, they were driving irresistibly toward the borders of Austria. On the Western Front, seven Allied armies, almost all of them American, were over the Rhine and plunging into the heart of Germany. Two of the three great industrial centers essential to the Nazi war effort—Silesia and the Saar—had been captured, and the third—the Ruhr—was expected momentarily to fall. The *Wehrmacht*, so American commanders reported, was offering only spotty resistance, and appeared to be disintegrating. Thus, the end for which people everywhere were desperately praying seemed not very far off. Hitler, it is true, might elect to fight a rearguard action in the mountains of Southern Germany, but the military might of Germany, barring some miracle of science and production, has been broken beyond repair. Pray God that the heavy fighting in Europe is almost over.

Here at Home. If the news from the fighting fronts was uniformly excellent, the same could not be said for events at home. House and Senate conferees reported agreement on a compromise manpower proposal that would make War Mobilization Director James F. Byrnes the potential dictator of fifty million Americans. According to the terms of the compromise, Mr. Byrnes would be empowered: 1) to fix and maintain manpower ceilings; 2) to freeze workers in their jobs; 3) to regulate hiring and firing. Violation of these directives would be punished by a year's imprisonment, a \$10,000 fine, or both. While these powers would be used, theoretically, only in special areas and would affect only the irresponsible, they are so authoritarian and sweeping that no American who prizes liberty can view them with equanimity. The astonishing thing about this tardy attempt to pass a "work-or-jail" law is the clear failure of its advocates to prove the existence of a manpower shortage which might justify such a drastic measure. This argument was so weak that it has been abandoned and now the regimenters say that the law is needed to prevent workers from deserting war plants at the conclusion of hostilities in Europe. But this problem, as the sponsors of the rejected Kilgore demobilization bill showed last year, can be handled in other and more democratic ways. Until these alternatives have been tried, there is no excuse for a labor draft in any shape or form.

Threat of Inflation. Another sore spot was the wartime rationing and price-control program. While Chester Bowles, OPA Administrator, pleaded with Congress to extend the Price Control Act and for "adequate funds for effective administration," the lobbyists descended on Washington with

all sorts of arguments and accusations which, for the most part, added up to the charge that OPA was opposed to profits and that, if price ceilings would be raised, increased production would end most of the shortages. The truth is, of course, that corporation profits after taxes during the past two years have exceeded the record-breaking level of 1929. That year they were \$9.3 billions. In 1943 and 1944 they were respectively \$9.9 and \$10 billions. Agricultural income was at even more satisfactory levels. It would be pleasant to report that Congress appreciates the job done by OPA and recognizes that but for its work the war would have cost us to date not \$245 billions but \$320 billions. Unfortunately, there are too many men on Capitol Hill who show a strange lack of enthusiasm for the price-control program and small understanding of the problems involved. These men, and the selfish interests which use them, will have some embarrassing questions to answer if GI Joe comes marching home and finds that his monetary benefits from a grateful nation are worth thirty or forty cents on the dollar.

No Peace Conference. Efforts are being made by officials and correspondents in Washington to impress upon the public that the San Francisco United Nations Conference is not a peace conference but an effort to put final form to an international security organization. It will not be the duty

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or the power of the delegates to make political decisions about punishing our enemies or rewarding our friends. Such matters are firmly in the hands of the three Powers responsible for bringing this war to a speedy close. San Francisco will produce nothing officially about boundaries, or reparations, or war criminals, or any other specific problems arising out of the present world turmoil. The parallel is not Versailles, where the League of Nations was bound in with the Treaty of Peace, but Philadelphia in 1787 where the grievances of individual colonies found their expression only in the cold dispassionate formulas of the Constitution of the United States. But at San Francisco, as at Philadelphia, every amendment offered to the Dumbarton Oaks proposals will itself be a protest.

18-Year Olds Again. Authoritative voices, even among military men, are being raised in warning against a year's compulsory camp life for every boy of eighteen after this war. A high Selective Service official is the latest to express his protest against peacetime conscription. "One of the tragic errors of this war was the lowering of the draft age to eighteen, and there is no excuse for perpetuating this mistake into the days of peace," declared Lt. Colonel Roscoe S. Conkling, U. S. Army, Retired, at an interview in New York recently. Organizer and first Director of the draft in New York City during the First World War, and until last January a member of the Presidential Appeal Board at the National Selective Service Headquarters in Washington, Colonel Conkling has expressed his vigorous dissent to the views of Selective Service Chief, Major General Lewis B. Hershey, and others, in a booklet, *The Case Against Compulsory Peacetime Military Training*. Believing that this country must always be prepared against attack, Colonel Conkling declares that peacetime conscription would hinder, not help, our national defense. He regards this program of no benefit to the nation or the trainees, but only to the host of desk officers who would be needed to administer this all-out program. In the event of war the Selective Service would have to defer men according to their occupations so that a great deal of training would be wasted. The former Selective Service official was refused permission by the War Department to express his opposition to this Army-sponsored postwar program. He is now on inactive service to remind us that 11 million service men's lips are similarly sealed.

China Cold to Communism. As a Bishop in China from 1918 to 1936, and just returned from a six months' tour of the missions in that country, the Most Rev. James E. Walsh, Superior General of Maryknoll, speaks from wide knowledge of the Chinese character. He declares that the Chinese are "elementally democratic in spirit, no matter what their leadership may be," and he feels that their chances for developing a democratic government after the war "are excellent." Communists, despite their strength in the North, have little chance to take over the country, save only as they receive direct help from Russia. The admiration of the Chinese is not for Communism and the Russians, but for Americans, whom the Bishop found to be held in great esteem. The energy with which this country takes and maintains its place in the international world organization will be a most potent factor in preserving China's admiration for democratic principles and in keeping remote any future fascination for Communism. Here is one other reason for constant prayer that the spadework for such an organization, to be begun this month in San Francisco, may be truly sound.

Catholic Scandinavian Programs. With all its centering of attention on distant lands and distant peoples, the war has aroused a corresponding interest in the Church in the five countries of Scandinavia: Denmark, Finland, Iceland, Norway and Sweden. People are interested in the rapidly increasing roster of converts to the Catholic Faith at home and abroad who are of Scandinavian origin or descent. The Church's mission work in these countries, their history and culture, are subjects of many inquiries. Saint Ansgar's Scandinavian Catholic League (headquarters, 2 West 45th Street, New York, N. Y.), undertakes to give this information and answer these inquiries through its yearly *Bulletin*, which is distributed *gratis*, in individual copies, to anyone who writes for it. A leading article in this year's *Bulletin*, by Mme. Sigrid Undset, deals with the influence of the Church in Norway, and contains a highly favorable report by the Most Rev. Erik Müller, Bishop of Stockholm, on American Catholic flyers interned in Sweden. The *Bulletin* in this issue proposes that Catholic organizations throughout the country communicate with its headquarters or its several units in the Middle West, which will be glad to give suggestions as to various types of a special Scandinavian evening's program—religious, mission, cultural or recreational—that would make an interesting variety in their year's activities. Programs have already been worked out for individual courts of the Catholic Daughters of America. Those organizations which adopt some such plan will be encouraged by the extent of the response which they will receive.

Argentina Declares War. By its declaration of war on Japan—and, as a consequence, on Germany—Argentina has taken the decisive step toward the solution of Pan America's most serious crisis. The Argentine government's statement recited that the Act of Chapultepec rests on principles that have "been incorporated into the international law of our hemisphere," that Argentine policy has traditionally accepted the necessity of hemisphere solidarity, especially in face of aggression; that Japan had been guilty of aggression against the United States; that therefore the government of Argentina declared a state of war against Japan and its ally, Germany. The declaration, by all accounts, squares with the true sentiments of the Argentine people, especially as it avoided the appearance of a "stab in the back" to a defeated Germany. Democratic elements in Argentina recognized the declaration as a step forward, and urged the necessity of restoring democracy at home. *La Prensa*, Argentina's leading paper, hoped that the step "will not delay the return to complete normality of our institutions."

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THE NATION AT WAR

AS THESE LINES are written, it seems that the coming of Easter presages a great victory to the Allied arms. Germany is being attacked on both the east and west fronts by powerful armies, the like of which has never been seen. Not only do they number millions of men. They are superbly equipped with tremendous quantities of the implements of war. In furnishing the gigantic armaments being directed against Germany, American labor and industry have played an outstanding part.

On the west German front, Allied troops—British, Canadians and Americans—have crossed the Rhine and are advancing into the Ruhr. This is the Allied left wing. The center is all American and is pushing into the heart of Germany eastward from Remagen and Mainz. The right wing is American and French, and is striking across the Rhine east from Alsace.

No serious resistance was met with in going across the Rhine. Whether the German armies were too weak to make a real fight, or whether this was due to design and a withdrawal to some line in rear, is not yet known. The Germans knew the attack was coming. Their commentators had discussed it for several days in advance. The German High Command had ample time to decide upon a plan. What this might be will appear only after time permits of its development.

It is certain that the Germans could not stop the enormous Allied armies. They would have done so if they could. The best that they can hope to do is to delay the Allied advance—for how long, no one can tell.

On the east German front, the Russians are attacking isolated German forces in Latvia, around Koenigsberg and about Danzig. The latter two attacks are making progress. Their final success seems near. The Latvian sector is the only one where Germans have had any success, and this has been purely negative.

The main Russian offensive is on their left wing, toward Bohemia and Austria on a 200-mile front—about equal to that of the Rhine. The Germans are not strong enough to stop their assailants. However, they are fighting hard and doing all they can to prolong the war as long as possible.

COL. CONRAD H. LANZA

WASHINGTON FRONT

MEDITATION of a layman (after a fashion) on the law of supply and demand:

It seems that we have one end of this famous "law" to blame for our present plight in the food shortage, and that we may have to blame the other end of it for future shortages of civilian goods.

Is is pretty well understood in Washington that the reason why government authorities took controls off meat last summer and cut down on incentives to meat production was that they feared a surplus. That blessed word *surplus* has plagued the halls of Congress and successive Administrations since the McNary-Haugen days in Coolidge's time. When the farmers produce too much food, it is a disaster—for them, of course, and their lobbies ask for more government controls to save them from themselves.

That anybody should have imagined that we would have a surplus of food seems wildly fantastic now. But at that time the generals were telling Congress, and Congress was telling the press, that the war in Europe would be over by Christmas. Rundstedt upset that.

Meanwhile, we have a greatly increased demand for food for chaotic Europe and a sharply decreased supply; and winter is coming on in Argentina and other food-producing countries in the Southern hemisphere. All we have in abundance here is grains, which we didn't feed the animals we didn't raise when we feared a surplus. (We did get some more whiskey from the grain.)

When Henry Wallace was killing the little pigs (and feeding their meat to the poor *gratis*) he remarked that it was an "insane system" in which a surplus of food, or of any other commodity, is a calamity. But it's the law of supply and demand.

Meanwhile, some people here are staying awake nights worrying over what is going to happen when the demand for civilian goods will be tremendous after V-E Day and the supply pitifully small. The shoe will be on the other foot. And the demand (in the form of mass purchasing power) is growing greater every day, and is held in check with difficulty. Supply is still diminishing. Look for agitation to repeal the law of supply and demand by stiff government intervention.

WILFRED PARSONS

UNDERSCORINGS

EASTER CARDS announcing a *Triduum* of Solemn Masses for their "bodily and spiritual welfare" have been mailed by the Most Rev. Richard J. Cushing, Archbishop of Boston, to 200,000 servicemen and women of the Archdiocese on active duty all over the world. "Ever mindful of you and the cross you bear for humanity," the message states, "we shall pray for you especially this Eastertide that God . . . may bless and protect you."

► Twenty-two of the twenty-five famous Cathedrals, chateaux and other historic buildings listed by the French Government as part of "the cultural heritage of France" are now in liberated areas and all but one are either intact or only slightly damaged, according to a report made by the Fine Arts and Archives Section of SHAEF. The medieval cathedrals of Chartres, Amiens, Beauvais, Laon, Rheims, Notre Dame and Sainte Chapelle in Paris remain virtually unscarred. Rouen Cathedral was seriously damaged but can be repaired.

► Catholics in New Orleans are urged to observe Victory-

in-Europe Day "in a spirit of thankfulness to God and in prayer for a complete ending of the war and an early peace" in a letter sent by the Most Rev. Joseph F. Rummel to all the Pastors in the Archdiocese. The Archbishop ordered that the Churches remain open throughout the day and that Holy Hour be conducted in the evening.

► The Rev. Thomas Campbell Jones, Negro priest, was ordained for the Trenton Diocese on March 20 by the Most Rev. William A. Griffin, Bishop of Trenton. Father Jones is the first colored priest to be ordained for the Trenton Diocese and the fourth colored diocesan priest in the United States.

► 132 Papal refectories set up in 22 provinces of Italy have been distributing an average of more than 2,500,000 meals a month, according to a report of the Papal Commission for the Relief of Refugees, quoted in N.C.W.C. *News Service*. Also, the Papal Commission is feeding 93,540 institutionalized persons each month in hospitals and homes for the aged and for children.

LOUIS E. SULLIVAN

SCIENCE AND LIBERAL ARTS

JOHN E. WISE

THE LIBERAL ARTS, at times, are confused with the humanities. Even when mathematics and the sciences are given token mention, the current copious discussion on the nature of the liberal arts and their place in present-day education deals too heavily with the linguistic side of the curriculum, forgetting the scientific. The subject matter of the liberal arts is nature as well as man, quantitative as well as qualitative. Historically the term "liberal arts" includes the *trivium* and the *quadrivium*, that is, both the humanistic disciplines and the mathematical and scientific. Thus, in this context, "arts" unmistakably means arts and sciences.

GREEK VS ROMAN DISCIPLINES

In ancient Greece the balance for the most part was excellent. Aristotle not only wrote on poetry and rhetoric and spoke definitively on laws of grammar and logic, but was also father, in many lines, of nature study and of the study of the human body, nature's wonder. He pondered not only the physical world and universe, but the soul and its thought and will, human society and ethical conduct and the Supreme Being. Newman well says: "In many subject-matters, to think correctly, is to think like Aristotle; and we are his disciples whether we will or no, though we may not know it" (*Idea of a University*, V. 5). Even Plato, more literary and idealistic than Aristotle, was not only a humanist but also a mathematician, as were many of his followers. This balance of the *trivium* and *quadrivium*, the humanistic and the scientific, exemplified the Greek ideal of moderation in all things.

In Rome, however, the balance fell off, and if Rome had had science, says Charles Norris Cochrane (*Christianity and Classical Culture*, 1944, p. 148), it might not have perished. But to give the Romans real observation of nature, to find in them cataloging of fact and venture on hypothesis, would be to make them Greeks. Rome had its own genius in rule and law. This it bequeathed to the new-born Church. The lack of science, therefore, in the early Middle Ages and before the Renaissance of the twelfth century, was not Christian but Roman. Christian vitality was as ready to assimilate Greek science, fed to it by the Arabs, as it was to make its own the Roman sense of order. The Renaissance of the twelfth century, with its inherited and even creative science, has been revealed in sufficient fulness by the fine scholarship of Charles Homer Haskins and Lynn Thorndike. The tenor of their views is well expressed by Christopher Dawson (*Medieval Religion*, 1934, p. 66):

The derivative character of the movement and its relative lack of originality ought not to detract from the achievement of these Western scholars who faced so many difficulties and overcame so many obstacles in the disinterested pursuit of scientific knowledge. For however strange their scientific ideas may seem to us, there can be no doubt that the ideal which inspired their activity was a genuinely scientific one and that they are the humble and half-forgotten founders of the long and glorious line of Western scientists.

The sources of modern science are medieval as well as Greek. Saint Thomas, in particular, contributed to empirical method by the place he assigns in knowledge to sense-observation and material being, making the soul the one

substantial form of the body, and both, the principle of knowing. Grosseteste, Adelard, Saint Albertus Magnus and Roger Bacon were more directly engaged in the natural sciences.

The Jesuit *Ratio Studiorum* of the sixteenth century, incarnation of a later Renaissance in its more Christian aspects, is often identified with the study of the Classics. As a matter of fact, the provisions for mathematics and science in the earlier editions of the *Ratio* (1586 and 1591) are more elaborate than those of the definitive *Ratio* of 1599, in which all reasonable condensation was made. One may hazard a guess that, since the subject matter of the *quadrivium* is usually quite clear, condensation was more possible here. For the *Ratio* had a *quadrivium*, born perhaps in an age of classicism, but at least a second son in its own right. Descartes was a product of Jesuit schools, and he was not impeded by his education from inventing analytical geometry, pioneering in mathematical physics and working out a "scientific method" with insistence on the observation of facts. Another founder of modern thought, Francis Bacon, praised the *Ratio* as the code of good schooling: *consule scholas Iesuitarum: nihil enim, quod in usum venit, his melius*—"consult the schools of the Jesuits; for nothing better has been put in practice" (*Advancement of Learning*, VI, 4). His words, if he said any, about the lack of science in Jesuit schools are never quoted, probably because they cannot be found. And yet Bacon was also a pioneer of the "new philosophy," inductive, experimental, utilitarian. In the Jesuit Order, Clavius, Kircher, Boscovich were progressive mathematicians and scientists.

NEWMAN AND THE SCIENCES

Advancing to Cardinal Newman and the nineteenth century, "the arts" are identified with "polite literature and liberal science" (*Idea of a University*, "Christianity and Letters," 5). That is good history. The liberal arts always meant the arts and sciences, even when Saint Augustine, the last of the Romans, used the catalogued "scientific" lore of lodestones and basilisks as ornament for rhetoric and, as the Light of the Christian West, in explanation of Scripture. In Cardinal Newman we find the same astonishing mixture of empirical awareness, of the love of concrete reality and experiential thought as in Saint Augustine, even though he esteems the *trivium* in education excessively above the *quadrivium*. Cardinal Newman knew that man and nature and God are the subjects of the liberal arts (*Idea of a University*, III and IX), as studied in the *trivium* and *quadrivium*. The pervading last cause in all disciplines is the Provident Creator. He tells how theology should be studied, and literature, not for immediate vocational and professional ends—at least in the liberal arts—but for the completeness of mental culture, the all-around view of things, security of judgment.

This liberal knowledge is an end in itself, a health and vigor of mind; and it is also a powerful weapon for good and utility, for virtue and faith, but can be used by a fallen angel of light. Like health of body, mental power can serve God or Mammon, and Cardinal Newman, who has analyzed the thing so clearly, shows that virtue and faith and the Church must be closer to learning the higher it goes, so precious is the treasure to be guarded, the talent to be used.

But this is incidental, though noteworthy. It is clear, however, that despite the fact that Cardinal Newman treats explicitly of "Christianity and Physical Science," "Christianity and Scientific Investigation" and "Christianity and Medical Science," he did not appreciate the *quadrivium*

studies as well as he did those of the *trivium*. For when he seeks "how best to strengthen, refine and enrich the intellectual powers," he cites from "long experience" the value of the poets, historians and philosophers of Greece and Rome; but that the experimental sciences train the mind as well "is proved to us as yet by no experience whatever" (*Idea of a University*, "Christianity and Letters," 5). Be this as it may, further investigation of history would only show fluctuation in the delicate balance of the linguistic and scientific disciplines. But both belong to the liberal arts. The question is, how much do they belong?

Mathematics and the natural sciences are chronologically posterior to grammar, logic and rhetoric. The young are psychologically better equipped for the emotional imagery of literature, the appeal of rhetoric, than for the more abstract process of mathematics, science and philosophy. The "logic" of the *trivium* is not philosophy proper, but the practical elements of orderly thought in exposition and oratory. Fundamental verbal, numerical and observational skills in elementary schools precede, of course, the studies of high-school and college levels in the liberal arts today.

INTEGRATION

The liberal arts are those studies which are formative of man's highest powers (an intermediate stage in education) and which hand down, with organic growth, fundamental truths of life. They follow the grammar school and precede formal philosophy, physical, metaphysical, ethical and professional study. Although they begin later today—and it would be better to start the liberal arts nearer twelve than fourteen—they coincide roughly, applying the historical fact to the modern scene, with most of high school and college. Mathematics should begin in the first year of high school and be continued through all four years, if possible, and into college, but it would seem better to take full years of science—chemistry, physics, biology—for all liberal-arts students rather in college than in high school. This is presupposing the shortening of the elementary-school period, especially for the more able pupils. This is a better psychological order, and full-content courses are better than earlier survey and general introductions, in which the scientific advantages of accuracy, observation and inductive care are less likely to be gained. Synthesis should follow detailed, orderly study. There is then something to synthesize.

The inclusion in the *quadrivium* of the dazzling, modern scientific advance is a problem not attempted here; but it is a problem that must be answered in the school. It is clear that science is modern rather than historical, universal rather than personal. Whereas the *trivium* can always select from the same augmented treasure-house of literary classics, science does not demand the personalized expression of a soul for its laws. Science has to keep pace with nature, literature only with man; and nature is becoming known much faster than man. The importance of the *trivium* is not the point under discussion. If modern technologists understand that their studies can be liberalized, they will be more inclined to honor the humanities, the indispensable study of man.

The liberal or non-professional study of theology is also essential to the liberal arts for completeness even of secular knowledge, as Cardinal Newman points out. The aim in the liberal arts is surety of mind, largeness of view and awareness of the interrelations of knowledge. Thus there is a unifying element fusing *trivium* and *quadrivium*, for the student acknowledges God the Creator, man His image, and nature over which man rules. The Christian concept of the liberal arts, concluding from the possibility of indefinite spiritual

progress to the secrets of material advance, would fail if it forgot, seeking the kingdom of God and His justice, all the other things that are added. In fact, when Christianity forgets its temporal mission, it had better be taken to account as to the true interpretation of its spiritual destiny. The sciences have an historical place in the liberal arts, and the meaning of the sciences and their independence is not lessened but augmented by Christianity, safeguard of all truth.

THE CATHOLIC ELEMENTARY SCHOOL

FELIX NEWTON PITT

THE FATHERS of the Third Plenary Council of Baltimore clearly stated their aims in regard to Catholic schools:

Two objects we have in view, namely, to multiply our schools and to perfect them. We must multiply them till every Catholic child in the land shall have the means of education within its reach. . . . We must also perfect our schools. We repudiate the idea that the Catholic school need be in any respect inferior to any school whatsoever.

To attain the first object a number of decrees were issued. A special section of the decrees was devoted to a consideration of the ways and means to secure the second object. To date we have been more successful in approaching the second objective than we have with the first. In fact, of late years the tacit conclusion seems to have been reached that universal Catholic education is a practical impossibility. In view of this our greatest efforts have been expended on improving the quality of our schools.

ACORN AND OAK

The real growth of the Catholic-school system began with the Councils of Baltimore. In 1840 there were some 200 parish elementary schools in the United States, with an enrolment of 20,000. In 1884 the *Catholic Review* of New York estimated the number of elementary schools at about 3,000. The earliest survey of the Department of Education of the N.C.W.C. showed that in 1920 there were 6,551 Catholic elementary schools in operation. This number continued to increase until 1932, when the all-time peak number of 7,942 was reached. Since 1932 the number of Catholic elementary schools has declined; the latest Catholic Directory lists only 7,436. For the past 25 years the average annual enrolment in our elementary schools has been 2,080,490 pupils, approximately one-half of the number of Catholic children of elementary school age. Hence the ideal enunciated by the Council is still far from realization.

THE CATHOLIC SCHOOL AND THE COMMUNITY

In general the Catholic elementary school has developed along the same lines as the public school, with, of course, the addition of religious instruction. This manner of development was inevitable. The beginning of this parallel development was due to the Third Council of Baltimore, which insisted that the Catholic school be just as good as the neighboring public school, if not better. As a consequence we have followed public education over the years.

In the sixty years since the Third Council, our schools have changed and developed in many ways. One of these developments has been a greater integration of the school into the social life of the community. The Catholic parish school has become an integral part of the social as well as

the religious life of the parish. It is now also generally recognized as a part of the educational life of the city and State. The Catholic school participates in many community activities. During the war our schools have made and are making a remarkable record. They are called upon in every drive for the Red Cross, War Bond Sales, Rationing Registration, Blood Donors, Book Drives, Clothing Drives, etc. In 1944, Catholic schools sold over sixty million dollars worth of Bonds. Hence, one consequence of our parallel development with public education has been more and more recognition by civic authorities and the public at large. The Catholic school is now very much a part of the civic, social and educational life of the community in which it is located. All this has effect in answering the oft-stated charge that we are educating our children apart from community life.

A further consequence of this integration into the life of the community has been the granting to our schools of community services. In practically every city and State, Boards of Health give the same services to the Catholic schools as they give to the public schools. The same is true of other agencies, such as Safety Councils, Fire Departments, Civic Clubs and organizations. During the war, funds from the Lanham Act have been available to Catholic school systems for Nursery Schools. Catholic schools have also been given full recognition by the War Food Administration for lunchroom programs. For example, in the State of Kentucky, two of the Diocesan School Board Offices have been recognized as distribution agencies for lunchroom funds in providing a standard nutritious lunch for school children. All of this is recognition of the Catholic elementary school as an integral part of the State and community educational systems.

KEEPING PACE WITH THE TIMES

The Catholic elementary school has also been deeply affected by the many changes that life in the United States has undergone in the last century. Our life has become urban and industrial. Modern technology has revolutionized our habits of work, our recreation and our methods of communication and intercourse. These social, economic and technological changes have added greatly to the curriculum and placed more and more burdens on the elementary school.

The curriculum of the school reflects the culture of the time. In the early days of our country it was quite simple. The demands made upon the school were few, as the problems of that time were simple and static. Today the picture is very different. Our culture is vastly more complex. Now we are told that the elementary school, in addition to helping the pupil master the tools by which intellectual activity is carried on, must give him social understanding and prepare him to participate effectively in the affairs of a changing, industrial, democratic society. These changes have had a profound effect on the curriculum of the public schools. They have also affected the Catholic schools, though perhaps not to the same extent. It is to the credit of the Catholic elementary school that, despite all the expansion of the curriculum, it has continued to hold fast to the chief and basic function of the elementary school—namely, proficiency in the tools of learning.

But it is impossible for our schools not to be affected by the increased demands. Every field of knowledge has grown to enormous extent. Our social inheritance has become an immense mass of knowledge which must be given to the pupil. The complexity of life is constantly adding new things to be taught. For example, the swift tempo of modern life and better medical knowledge have added two important subjects to the curriculum—Safety and Health.

One development which is perhaps unfortunate and fraught with far-reaching consequences is the fact that the elementary school has practically come to supersede the family and the home in many respects. The school is called upon today to do many things that are really duties and obligations of the home. Instruction in kindness to animals, patriotism and citizenship, courses in social etiquette, nutrition and similar matters for which the home was formerly held responsible, are now accepted studies in the school. The system of medical examination required in all schools, and provisions made for corrective treatment, demonstrate the extent to which the schools are expected to assume responsibility for the physical development of youth.

POLICY ON CLASSES AND TEXTS

One of the most important trends noted in the Catholic elementary school today is the conviction on the part of the overwhelming majority of our leaders of the necessity for a general reorganization. There has been, for many years, a feeling of dissatisfaction with the present setup in our schools. This dissatisfaction has been universal in American education. The first attempt to change the traditional organization was the Junior High School. This plan has been largely adopted in public-school systems. It has never caught on in the Catholic schools, chiefly because of its expense and also because of a lack of conviction on the part of Catholic educators that it was the best solution. At a meeting of the National Catholic Educational Association in Chicago in the Spring of 1942, a Committee on Reorganization was appointed to study the Catholic school system and to present a plan of reorganization. After a year's work with it, the Committee submitted to the Association a "Report of Progress." This report embodied two plans for trial wherever possible, and stated the objectives agreed upon, which are: to shorten the time devoted to elementary education, and to improve the discipline throughout the entire period.

Two plans were suggested. The first requires that a promotional examination be given to the pupils of the sixth grade at or near the end of the school year; and that those pupils who, on the basis of their achievement in this examination and other available information, prove themselves mature enough and otherwise properly disposed for secondary education, be promoted to high school. This plan has been employed for more than twenty years in the Covington Latin schools. The second plan arranges for promotion at the end of the third and sixth grades. Under this plan, bright and industrious pupils can complete the elementary school in six years by skipping the fourth and the seventh grades, without skipping any subject matter. The instructional matter is so arranged that all pupils proceed at their proper learning speed. The entire present curriculum of the eight-grade elementary school, with perhaps some exceptions, would thus be compressed into six years for the bright pupils, with one or two additional review years for the slow students to allow for drill and assimilation. The report of progress by the Reorganization committee was well received and has stimulated experiments in many sections of the country.

Another trend in Catholic education which has manifested itself during the past few years has been the publication of texts, together with the preparation of courses of study and an increased use of modern educational devices in the classroom. It is only in recent years that Catholic textbooks have been available for all subjects. The most modern of all educational devices, visual aids, are now beginning to be adopted. Several diocesan systems have already made plans for systematic use of motion pictures. In our own

special field, that of Religion, there is widespread interest in improving textbooks, methods and the preparation of teachers. Courses in Theology are now being offered by colleges and summer schools to give teachers deeper understanding of Divine Revelation and thus prepare them more adequately to teach the children.

In general, the Catholic elementary school has kept abreast of all the best features of educational development in this country. There is still much room for improvement. Development will continue. Throughout all the developments and changes we have been, as we will always be, true to our basic and primary objective, namely, to give the children in our schools a sound religious training, to prepare them to live a good life in this world and to earn eternal happiness in the world to come.

EDUCATION AND THE UNCOMMON MAN

VICTOR M. HAMM

"NOBODY thinks he is educated," says Mr. Mark Van Doren, and it is, I suppose, the better part of humility as well as of common sense to feel so. Yet the present discontent with education stems from an extraordinary revolution and confusion of means and ends, and is no mere recurrence of an old symptom. All responsible critics of modern culture, from Irving Babbitt—to go no farther back than 1908, (*Literature and the American College*)—to President Gideonse of Brooklyn College, writing recently in the *Saturday Review of Literature* ("The Coming Showdown in the Schools: a Report on the Battle of the Educators," Feb. 3, 1945), agree on this point.

This is not the place to enter into all the causes of our plight. President Gideonse, in his *SRL* article, points to the most evident (though not the most fundamental). "I suspect," says he, "that the causes are closely related to the rapid extension downward of education, which invariably involves some dilution, and to the development of academic specialization." It cannot be denied that this double cult of specialization and of democracy in education has accomplished much in the way of technics and industry, much even in the way of general literacy, though here the fruits have been on the whole rather disappointing. In spite of surface progress, however, there is fundamental dissatisfaction, and the consensus of experts is that education must regenerate or decay.

Is it not apparent that in our concern with the common man we have neglected the uncommon man, the superior student, just as in our concern with the specialist we have forgotten the man?

EDUCATION FOR THE MASS

The ideal of education in a democracy, education for all, is a sound and laudable one. Nature has, however, as the normalcy curve objectively demonstrates, put a limit on the amount of intellectual ability available for training. In extending educational opportunities we have, therefore, watered down standards and requirements in order to permit the undistinguished and even the incompetent to graduate. We now realize that we have been fooling ourselves. We may have been giving the mediocre student all he can take (have we?), but we have denied the superior student the quantity and quality of education that he can and ought to receive.

This is an undemocratic and dangerous state of affairs. After all, on our democratic premises, the superior student has as much right to the best education as the average or inferior has to that degree of education which he can absorb.

EDUCATION FOR LEADERS

It is, moreover, dangerous to waste our best caliber of intelligent boys and girls. Not even a democracy can dispense with leadership. Indeed, the late Wendell Willkie urged, in an address given a few years ago on "Freedom and the Liberal Arts," that we need free leadership and that "the vast American educational system has set men free—free not alone to serve, but free also to lead. Education is the mother of leadership." We must give our potential leaders the opportunity to get the education they need in order that this nation may be saved from the wrong kind of leadership, the leadership of able but inadequately educated leaders like those who have recently misled so much of Europe—and the world.

It is true that high schools and colleges abound in this land of ours, and that scholarships and other aids to education exist in, I assume, fairly generous quantities. But the best schools (what are the best? In a moment!) and the most generous scholarships do not exist in equal amounts everywhere, and do not reach all potential A-1 material. The best educational opportunities are still too generally the monopoly of the rich. Harvard University has recently taken the lead in establishing national scholarships intended to open a Harvard education to any boy anywhere in the country who can measure up to the highest standards. This is a good start. It is time our Catholic colleges, thus far among the least well placed to offer scholarships, awakened our Catholic laity to the crying need of endowments for this purpose, particularly in view of the fact that we profess a philosophy of education much more solidly based than that of secular and sectarian schools.

WHAT IS THE BEST EDUCATION?

That brings me to the second point: We have failed to provide the potentially best students with the best education. What is the best education? Here is "the fell incensed point" of chiefest confusion. All the opportunities for the superior student will be of little avail unless we have a superior education to offer him. The familiar "modern" point of view is conveniently expressed by President Gideonse in the article already cited:

American colleges are not preparing young people to live in the Greece of Plato's time, or in Paris of the thirteenth century, or in colonial America of Benjamin Franklin's time. A formulation of basic educational objectives for our time will take account of the problem of preparing youth to live in contemporary society.

How can we best do this? The purely elective system has already been discarded by competent educational administrators everywhere. "The significant curricular issues," writes the author of the above passage, "today are concerned with the nature of the required program to take the place of the old elective freedom." Is such a program to be built upon the pragmatic-social ideal of Dewey, or on the dialectic discipline of Adler and Hutchins, or on the "great books" idea of Scott Buchanan? All these programs profess to be "liberal"—it is, incidentally, heartening to note that re-emphasis on "liberal" education—but how can we say that, where doctors disagree, we have found the true touchstone of real liberal education?

The crux of the idea of a truly liberal education has al-

ways been the humanities, but in order to know what the humanities are we must know what humanity is. "The proper study of mankind is man"—but what is man? If only an animal, "liberal education" is an absurdity. If only a rational animal, it can stop with the Classics, Greek, Latin or English or all three. But if he is a citizen of two worlds, of the material and spiritual, of time and eternity, no education can be truly liberal which does not make him free of both worlds. Epicureanism and Stoicism are the only alternatives otherwise.

The best education, then, to our mind, is an education poised on philosophic and theological principles. This view is not a mere Catholic prejudice. In a recent symposium on *The Humanities After the War*—not a single contributor to which is a Catholic—this note is constantly reiterated; for instance by Norman Foerster: "To perform this supremely difficult task is the responsibility of the humanities: the interpretation of human life by history, by literature and the arts, by philosophy, by religion." Also by Theodore M. Greene: "The crisis in which we are all involved is, in ultimate terms, a religious crisis." And President Roosevelt has voiced a similar conviction time and again.

In even our best secular universities these principles are lacking or only vaguely and spasmodically active. Catholic schools are, or ought to be, vivified by them.

IMPORTANCE OF THE CLASSICS

Yet these principles alone do not constitute the best education in all its completeness. This is not the place to undertake a defense of the Classics. Everyone knows that they have been widely attacked. The favorite modern form of this pastime is the argument that goes something like this: the Greeks, who gave us the original classics, had none themselves before they wrote their own; let us imitate them in their originality; let us write our own classics. This argument is plausible, because it exploits the art of the possible. But it is specious. History does not show us another people, whether they knew the Greek classics or not, able to hew a comparable structure of truth and beauty from the naked stone of their own genius. And some peoples have disappeared altogether without leaving any trace at all. Call it chance or Providence, in either case in the Greek classics we have the masterpieces of the human mind. Are we to neglect them? To forget them? That would mean a break in the centuries-long tradition of our Western civilization, and to what purpose? Burke felt the decline of the spirit of Classicism and Christianity in his generation as the beginning of the end of European culture. Was he not right? On this rock we are founded. The time is not one for argument, but for loyalty to civilization.

Let it merely be said here that the Classics must be re-integrated into our curricula, together with the true sciences; and teachers who can teach them humanely, and libraries where they can be studied, must be founded and established. Here again, as in the matter of scholarships, Catholic colleges and universities have yet to obtain the massive endowments which these things require. We lag in scholarship and standards as a consequence of our poverty. We are not equipped with the faculties, libraries and other facilities needed to give completely the best education to the best students. Once more, unless our laity, especially (but not only) the stewards of wealth among us, awaken to the needs and the opportunities of Catholic higher education, we shall not be enabled to implement that program for educated liberal leadership in the United States which the unity and solidity of our philosophy and traditions so providentially fit us to provide.

THE N.C.E.A. LOOKS TO THE FUTURE

FREDERICK G. HOCHWALT

IN THE YEARS preceding this world war, American educational problems were growing in size and complexity. The war years have further complicated the situation. Through these years of indecision Catholic educators have adhered steadfastly to the solid principles upon which the Catholic educational system is founded. Handicapped at times by lack of funds and personnel, the history of Catholic education in the United States is nevertheless one of dedication and sacrifice. The greatest encouragement has always been found in doing God's work, bringing an errant world back to Christ and sharing this task together. Among the agencies that have contributed to this spirit of solidarity the National Catholic Educational Association is conspicuous for its excellent work. A glance at the record shows that in peace and war the National Catholic Educational Association has been alert to the problems of the times and has sought among its members expert counsel for the solution of its problems.

Nineteen forty-four was a momentous year for the National Catholic Educational Association. It recorded forty years of progress for this voluntary association of Catholic educators. It marked also the passing of three great leaders of the Association: Bishop Howard, Bishop Peterson and Monsignor Johnson. The time, therefore, appears opportune to reflect on the accomplishments of the organization which these distinguished educators did so much to promote.

INCEPTION AND ORGANIZATION PLAN

Formed in St. Louis in 1904, the National Catholic Educational Association grew out of the Association of Catholic Colleges which was organized in Chicago in 1899. Even before the organization of the Association of Catholic Colleges, there was a partial unification of the work of the seminaries by the founding of the Conference of Catholic Seminaries. In 1902 about a dozen diocesan school representatives met at the time of the College Conference. In March, 1904, committees from these groups met at the Catholic University of America and agreed upon the plan which was adopted at the meeting held in St. Louis, July 12 to 14 of that year, at the invitation of the President General of the Louisiana Purchase.

This initial plan provided a central board of government made up of officers chosen by the conferences in joint session, consisting of a President General, a Vice President, a Secretary, a Treasurer and a Standing Committee to be composed of members from each conference. Provision was made in the Constitution for new Conferences, as they might be organized in the several departments of Catholic educational work, to be affiliated with the central board. By this arrangement the several sections preserved a complete working autonomy, while unity in Catholic educational work was assured.

The advantages of the Association, as stated in the Report of the First Annual Meeting, have not only been proved during four decades of service, but also give promise of fuller realization in the years that lie ahead. "This Association," said the Report,

will bring together at stated intervals the leading Catholic educators of the country, and give an opportunity of exchanging views and of discussing problems. It will stimulate, support and extend Catholic educa-

tional activity; and afford encouragement to all engaged in the work. It will make us aware of the defects of our system, and through it the experience of one may become the profit of all. It will make us conscious of our power, and help us to direct our energy and to make the most effective use of our resources. It will help in the work of organizing parish schools into unified diocesan systems. It should help to promote harmony and coordination of all Catholic educational interests.

MEETINGS AND PROCEDURES

With the exception of 1943 and 1945, annual meetings of the Association have been held since 1904. The two exceptions were made in cooperation with the requests of the Office of Defense Transportation.

The meetings are held at the invitation and under the patronage of the Bishop of the diocese in whose See the conference takes place. The papers read and discussed at the different meetings deal not only with the perennial problems of Catholic education but with educational subjects of prevailing interest. The published Proceedings of the meeting contain information of importance to all who are concerned with education. Included in the Proceedings are the resolutions adopted at the annual meetings. At the Chicago meeting of 1942 the Association made the following pronouncement in regard to service to the United States, which has been translated into action in all our Catholic schools:

Without stint or limit our schools and our colleges are enlisted in the service of our country. Because we are essentially devoted to the things of Christ, we realize that we have something very special to contribute to the national welfare in this critical hour. Our duty it is to God and to country to labor as never before to translate our Faith into action in the classroom and in the laboratory, on the campus and on the playground and in the community we serve.

At the Annual Meeting of the Association there are, in addition to two general meetings, sessions of the following departments and sections: Seminary Department, Minor Seminary Section, College and University Department, School Superintendents' Department, Secondary School Department, Elementary School Department, Catholic Deaf Education Section and Catholic Blind Education Section.

OFFICERS

Each department elects its own officers, i.e., President, Vice President, Secretary and two members on the Executive Board. The Seminary Department, College and University Department, Secondary School Department and Elementary School Department also have Executive Committees. The officers of each of the Sections are: Chairman, Vice Chairman and Secretary.

Under its Constitution, the officers of the Association are President General, Vice Presidents General (to correspond in number with the departments), Treasurer General and Secretary General. All of the officers except the Secretary General are elected annually by ballot in a general meeting of the Association. The Secretary General is elected by the Executive Board for a three-year term and is eligible for re-election. The Executive Board, which consists of the Presidents of the Departments, and two other members elected from each Department of the Association, has charge of the management of the Association. The Executive Board holds at least one meeting each year.

A comparatively recent development in the Association is the organization of regional units in two of the Depart-

ments. In the College and University Department there are five of these units, i.e., New England, Eastern, Midwest, Southern and Western. The Secondary School Department has four: Middle Atlantic, Southern, Central and California.

The units meet separately at stated intervals and come together at the time of the annual meeting. The country is so large and the educational problems that present themselves in various localities so diverse that the national body, meeting only once a year, is forced to concern itself with problems that are general in character. The regional unit offers an effective instrument for the study and discussion of local problems.

WORK OF COMMITTEES

Almost from its inception the Association has delegated the study of various problems to special committees. The reports of these studies appear subsequently in the Bulletin of the Association.

The present work of these committees covers a wide range of problems: 1) General—Mission Education for Catholic Schools, Publications and Finance, Reorganization of the Catholic School System; 2) College and University Department—Educational Problems and Research, Finance, Graduate Study, Liberal Arts College, Libraries and Library Holdings, Membership, Public Relations; 3) Secondary School Department—Policies, Regional Units, Religion and Secondary School Libraries.

There is every indication that present educational problems will occasion the formation of additional committees to offer programs and solutions to Catholic schools and educators. The major considerations are:

1. Compulsory military training and its relation to the extension of the Selective Service Act.
2. Federal aid for education, with special emphasis on assistance to colleges and universities.
3. Legislative activity; e.g., the George-Dondero Vocational Education Bill, the expansion of the Social Security Act to include teachers, the reorganization of the U.S. Office of Education and the continuation of school-lunch programs.
4. Proposals regarding an International Office of Education.
5. More adequate provisions for child care and adult education.

The Association issues a quarterly publication, the *National Catholic Educational Association Bulletin*. This is published in February, May, August and November and is sent free to all members. The August issue is the Report of the Proceedings and Addresses of the annual meeting. The other bulletins include special papers and information of general interest. Occasional pamphlets and printed reports are also issued from the office of the Secretary General. Items of timely interest appear in the *N.C.E.A. News Letter*. The College and University Department issues a *College Newsletter*, and the Secondary School Department publishes the *Catholic High School Quarterly Bulletin*. These are mailed to the members of the respective Departments.

The National Catholic Educational Association owes its forty years of progress to the loyalty of those who have thus banded together in the interest of Catholic education. This voluntary organization, with no power to legislate, has clearly demonstrated its influence in favor of education under religious auspices. Enjoying throughout its history the confidence and encouragement of the Hierarchy, the Association looks forward to greater spheres of activity. With a wide membership this united body can defend those principles and promote those interests we have in common.

WHERE DO WE GO FROM HERE?—III

BENJAMIN L. MASSE

Reader: Let us suppose, then, that the postwar marketplace is free from brawling. Rather than hang separately, labor and management are going to try to work together, not in a namby-pamby sort of way, but as realists who recognize both a conflict and a community of interests.

Writer: And who realize, also, that they have a contribution to make to society—together. Now let us consider another freedom of the marketplace—freedom from private, irresponsible monopoly.

Reader: Before going any further, who don't you tell us what you mean? Monopoly is a big word, full of furious demagoguery and signifying all sorts of things.

Writer: I shall try to make myself clear. Perhaps we can avoid misunderstanding by asking ourselves how prices are made in a capitalistic economy, in theory and in practice.

Reader: In theory they're made by competition, aren't they? By the free working of the law of supply and demand in a marketplace where no seller or buyer is strong enough to dictate a price?

Writer: That's right. And the prices which result from this process are called "automatic prices." If, on the other hand, a corporation has secured a complete control of some raw material, or manufactured product, or service, so that no competition exists, it can fix a price at which maximum profits may be expected. This is a "monopoly price."

Reader: If that is what you mean by monopoly, then you must admit that monopoly prices are the exception, not the rule, in the marketplace. And most of them are today safely regulated by public authority.

Writer: Yes. For the most part the only strict monopolies today are based on governmental franchise, like our public utilities. They would remain monopolies in any kind of economic system. When I called for a marketplace free from private, irresponsible monopoly, I was not thinking of these "strict" monopolies. I had in mind rather what economists call "administered prices."

Reader: I think I know what you mean. I remember reading a study one time of price and production changes in various industries during the 1929-1933 period. During that period, if I rightly recall, the production of agricultural implements dropped 80 per cent, while prices declined only 15 per cent. In the very same interval, the production of agricultural commodities dropped a mere 6 per cent, but prices tumbled 63 per cent!

Writer: Precisely. In those years the prices of agricultural products were subject to the law of supply and demand. There were so many individual farmers that no one of them could influence the price, say, of wheat, by withholding his product from the market, or in any other way. But two or three large corporations produced most of the machinery those farmers used. It was possible for them to fix prices and control production. They might have cut prices sharply to the point where the impoverished farmers could have bought their machines, and this is what they would have done had the law of supply and demand been the sole force at work. Instead they interfered with economic "laws": they lowered prices slightly and drastically cut production.

Reader: I begin now to understand your impatience with all this talk about our "free-enterprise system."

Writer: Thank you. There are others who are not so understanding. They do not like to admit that some of our biggest

industrialists have long since ceased to be "rugged," and have fenced off preserves in the marketplace where only an emasculated kind of competition is permitted. Wherever a few giant corporations dominate an industry, there you will find administered prices. The executives of those corporations figure their costs, estimate the demand, set prices and then adjust supply to meet the estimated demand. And these prices are seldom changed in the course of the year, even though their estimate of the demand may have been faulty.

Reader: Is that what some people are calling today a "planned economy"?

Writer: No, it is not, although administered prices are clearly a type of economic planning. But if you don't mind, I should prefer to skip that question. I want to point out that there are other types of administered prices. In some industries, for example, the largest firm determines prices and the rest follow the leader. This kind of "price leadership" is said to be practised in such important industries as steel, sugar and oil refining. In other industries, prices are determined by trade associations, even though such practices are illegal in the United States. In some of these cases production is controlled, also.

Reader: Have you any idea to what extent administered prices prevail in the marketplace?

Writer: No exact idea. In the present phase of capitalistic development, the marketplace is exceedingly complex. The prices prevailing there range all the way from the purely "automatic" to the purely monopolistic. My guess is that most prices are administered, in one way or another.

Reader: Let us accept the diagnosis. Now, may I ask, why do you attach so much importance to the system of administered prices?

Writer: Because it is closely related to the whole problem of maintaining a prosperous economy. You will recall that, when I described my ideal marketplace, I said that it should be "full of people able to satisfy their simple, normal human wants." Now that is just another way of saying that we must aim at a high volume of national income and a proper distribution of that income.

Reader: Why do you add: "and a proper distribution of income"?

Writer: For the very good reason that a high volume of income partly depends on a proper distribution of income.

Reader: On a moment's reflection, I think that is clear enough. But I still don't see the connection between administered prices and volume and distribution of income.

Writer: This is the connection: prices are related, as cause as well as effect, to general economic condition, to sales, employment and volume of production. For instance, a corporation which follows a policy of high prices, and therefore of high unit profits, must also restrict production to support the prices. This restriction on production keeps down the number of job opportunities and, as a consequence, the national income.

Reader: I see. If lower prices were charged, more goods would be sold. Expanded sales would mean expanded production; expanded production, more jobs.

Writer: Exactly. And more jobs would mean more wages, which in turn would increase the demand for the products of other industries, and so on.

Reader: But the corporation's profits would be smaller.

Writer: On every unit produced, yes. But the total profit, in view of the increased volume, might well be just as high, or even higher. Take the case of Westinghouse Electric. In 1929, it had a net income of \$27,062,611 on sales of \$216,364,588. Last year on sales of \$835,737,004, its net income was \$26,019,097, almost as much despite heavy wartime

taxation. Full production almost made up for the sharp decrease in unit net profits.

Reader: Now I think I understand. You want prices administered by people, who, in addition to watching out for profits, will keep one eye peeled on the general welfare. You want price policies that will not merely benefit stockholders, but which will at the same time expand the market and promote full production and employment.

Writer: You have expressed the idea more clearly than I am able to do. And now you will understand my opposition to privately administered prices, to prices, that is to say, which are set by anonymous individuals interested solely in profits. This concentration on profits has led to a general policy of high prices and restricted production, and it has had a bad effect on employment and income levels. But the solution is not government control: it lies rather in democratizing the process of administering prices—where administered prices are necessitated by conditions prevailing in some industries—and making it responsible. The only way I see of accomplishing this is to give labor an advisory voice in determining price policies. Management's desire for high prices and restricted production would then be somewhat neutralized by labor's interest in low prices, volume production and jobs.

Reader: But wouldn't this encourage collusion at the expense of the public?

Writer: Not if the Department of Justice and its anti-trust division were on the job. If competition is really enforced within each industry, no one corporation will long be able to maintain unduly high prices, even if labor joined management in wishing to do so.

Reader: But the history of governmental attempts to deal with monopoly-minded business, as you well know, is none too encouraging.

Writer: That is correct. To maintain competitive conditions in the marketplace, something more than a lynx-eyed Department of Justice is needed. Personally I would favor government assistance to, but not pampering of, small business. If entry into an industry is made relatively easy, it will be hard for the old, established firms, should they have a mind to, to maintain high price levels.

Reader: Isn't something more than easy entry required? Large firms have been known to cut prices ruinously and to engage in other unfair practices in order to discourage small competitors. Then, when the competitors have been forced to sell out to them, or go into bankruptcy, prices are put back at the old levels.

Writer: A capital point. If we are to have in the marketplace competitive conditions that are healthy and fair, we must draft codes of fair competition which can be enforced. This will be true even if labor and management, by collective bargaining, take wages and hours out of competition.

Reader: It will not be easy to draw up such codes.

Writer: No, it will not. But if the representatives of the workers and the representatives of the owners put their heads together, I think the job can be done.

Reader: In order, then, to break with the prevailing price policy of high unit profit margins and restricted production, you would have corporation executives adopt a policy of low unit profit margins and volume production. To encourage this, you would grant labor an advisory voice in price policies, enforce the anti-trust laws and further encourage competition by special help to small business.

Writer: Yes. I believe that if this program were adopted, there would be both an increase in, and a better distribution of, the national income.

(To be continued.)

BABIES FOR FRANCE

SINCE the Allies landed on the beaches of Normandy last summer and drove the Germans from France, the political recovery of that sorely afflicted land has been one of the astonishing developments of the war. If General de Gaulle has not been able to achieve a comparable success in restoring production and transportation, this can be blamed on circumstances over which neither he nor anyone else has had much control. Although liberated, France has remained the chief base of operations for Allied Armies in the West, and the needs of civilians have had to be subordinated to the demands of war. Therefore, naturally, economic recovery has lagged behind political resurgence.

While according the provisional French Government its meed of praise for winning from the Big Three some recognition of France as a great Power, it would be somewhat premature to think that this status has been guaranteed for all time. Ultimately the people of France—not Messrs. Roosevelt, Churchill and Stalin—will decide the future of France; and they will decide it, not by chauvinistic speeches in the Chamber of Deputies or poetic effusions in honor of Saint Joan of Arc, but by facing courageously the hard realities of life.

Perhaps something of this was in the mind of General de Gaulle when he told the Assembly a few weeks ago that France must have twelve million babies in the next ten years. Since 1913, the population of France has hovered around forty million, but the trend of the birth rate has been steadily downward. About the middle of the last century, there were 33 births for every 1,000 inhabitants, but in 1944, there were only 14 per 1,000. According to Dr. Claude Zimmern, of the French Ministry of Health, this dangerous decline is not primarily attributable to the absence in Germany of two million war prisoners and deportees, but rather to causes which have long been operating throughout Western civilization, namely religious indifference, materialism, bad economic conditions, spread of birth-control information, etc.

However great the differences between General de Gaulle and Marshal Pétain, they were one in recognizing the deadly seriousness of the problem. They both saw, in their love for *France éternelle*, that children are a nation's greatest asset and that France desperately needed more of them. It should be remembered that the Vichy Government, despite its faults, did more than talk of catastrophe and wring ineffectual hands over the falling birth rate. It actually started a program based on bonuses for children, taxing the childless to pay for it. This beginning General de Gaulle now plans to expand; and high on the list of national priorities is reported to be a housing scheme designed to provide decent homes for couples with children.

Only time will tell whether this attempt to raise the French birth rate can reverse a trend which, if it persists, will leave France with a population of only twenty-nine million by the end of the century. But two things are certain: 1) France will not long be numbered among the Great Powers if de Gaulle's campaign fails; and 2) it will fail unless the French people, especially the urban classes, return to the Faith of their forefathers.

Money and patriotism are strong incentives to raise the birth rate, and it is right that governments should use them to fight race suicide. But for the most part, they are bound in the long run to fail. The future of France is more bound up with religion than the minds of statesmen and geopoliticians can conceive. It is not the least of General de Gaulle's virtues that he seems to realize this.

B. L. M.

SOCIAL EDUCATION

EACH YEAR, when Catholic educators convene, increasing attention is paid to the question of social education. Allowing for all humbugs and counterfeits that can masquerade under this title, a certain core of hard fact has to be taken under consideration; certain deficiencies need to be squarely met.

The major battles for the soul of man are being fought today in the field of human relations: the relations of the individual to society, and of society, in turn, to government and to the production and exchange of material goods. In this field attacks on religion and supernatural faith are launched which a generation ago were deployed in the realm of physical science.

If this field is so important, and so connected with religion's interests, it is only fair to ask why developments in social thinking and social action in this country do not show somewhat more evidence of the influence of higher Catholic education. To appeal to the example of the finely organized and ably staffed social-service schools of our Catholic universities and colleges is not the adequate answer. Their splendid work is in a limited field. But a wider issue is at stake than that of training the professional social worker. Future historians of Catholic education in this country will undoubtedly ask what active influence our Catholic institutions are exerting in the extirpating of grave social abuses.

Are we leaving this particular task to religiously disaffected elements, or at best to groups of amateurs and volunteers; or are our Catholic schools of higher learning standing out in the forefront of the campaign for full social justice for all mankind? Can you spot the graduate of any one of our Catholic colleges or universities the moment you meet him, by his clear grasp of the principles of social practice in any environment or profession and his unflinching zeal in seeing that these principles are put in practice? Can we say of our colleges and universities of today what was said of the great monastic houses that saved civilization from extinction in the Western world? Can we say each of them exerts a very distinct influence on the organization and inspiration of model social institutions?

Certainly in all these things our Catholic schools should be leaders, not followers. Our criticisms of the mistakes made by other agencies may be as acute and logical as you wish, but criticism soon reaches the end of its tether unless it can produce some constructive suggestions of its own.

It is only reasonable to believe that the experts of our schools should lead in finding solid, workable solutions of the burning economic and social problems of the day. Such solutions can be widely agreed upon and so lend themselves to equally wide publicity for the benefit of the millions who have not the advantages of a college or university education.

Courses or seminars in special problems are necessary. But it is a matter of primary moral and religious interest that in all phases of its teaching and activities which touch on human relationships, the Catholic school of higher learning should consistently, enthusiastically instil and illustrate those specific principles—not mere wide generalities—which our Catholic Faith affords to a distracted world as guideposts out of our present confusion.

To live up to the full requirements of such a task, Catholic educators will require a generous measure of faith and courage. Faith: because it is a spirit that needs to be infused into teaching. Without such a spirit, social teaching remains a mere glib, verbal affair. Courage: because risks must be taken. A mere earthly prudence will fear to offend where a

Divine prudence will venture great things. But in the past no record of human endeavor has shown a more magnificent example of faith and courage than has Catholic education in the United States. And some of its greatest and most historic triumphs will surely be found in the field of social education.

FOOD SHORTAGES

NOW THAT LENT is over, it may be a seemly time to ask some questions about the food shortage that is to afflict us for the rest of 1945, according to all authoritative estimates. Despite the fact that Chester Bowles, Price Administrator, calls talk about the shortages "highly dangerous," the fact seems to be that there will be some eleven to twelve per cent less of meat, chickens, butter and sugar this year than in 1944.

No one has yet determined the cause. The price-fixing policy has been blamed, so has the over-optimistic relaxing of rationing last year; "bureaucratic bungling" has been charged and a Senatorial Committee is now conducting an investigation.

But whatever the cause that will, we hope, finally be unearthed and remedied, there is one element that *is not* the cause. Mr. Roosevelt all unwittingly gave it wrong emphasis when he stated recently that we Americans would have to pull our belts a bit tighter the coming year because it is a "matter of decency" to keep others from starving. This naturally gave rise to the suspicion that we are having to do without, precisely because we are sending so much foodstuff to the liberated countries.

Lend-Lease, as is remarked elsewhere in this issue, accounts for but a small fraction of the food we will do without. Nor have the amounts sent abroad by UNRRA seriously depleted the American larder. In fact, so difficult has it been for UNRRA to obtain supplies that for the next three months it will ask for only 938,000 tons of food, of which forty-two per cent will come from the United States, only one pound for every sixty we consume at home.

UNRRA's services for Europe's needy, so magnificently planned, have never moved out of low gear. Italy is a sad witness to this fact: there, after almost two years of liberation, the people exist on a daily calory content of 664, as against a daily diet of 3,000 calories in pre-war days. This further curtailment of UNRRA's supplies, it is to be feared, will reap a harvest of further starvation and will weaken the confidence the peoples of the world will feel for the concerted efforts of the United Nations.

Would that Mr. Roosevelt's statement *had* told the story and that all our rather minor belt-tightening were caused by the fact that we were keeping people from starving. Then, we may hope, there would not be the volume of grumbling we now hear; most Americans, we feel, would be glad to make the sacrifice. But the fact that we must do without at home, while Europe continues to starve (and at the same time there are more cattle on American ranges than ever before in history)—there is truly quite a rub!

Two steps must in all conscience be taken. First, whatever domestic bungling may have brought about the situation here must be candidly faced and solved. Then (and our own house must be cleaned before the San Francisco conference) part of the agenda before the United Nations there will

have to consider the desperate problem of European relief—which cannot wait.

The American people are willing to tighten their belts to succor the starving, if the leaders of the United Nations will roll up their sleeves and start to work at it.

MR. HOOVER ON PEACE

THE WORDS of a former President of the United States with the international experience of Herbert Hoover cannot be passed over lightly. This becomes all the more clear when his suggestions and warnings in reference to the coming San Francisco Conference are read through and analyzed. His recent series on Dumbarton Oaks was marked by a distinctly non-partisan approach, which is so essential today for united constructive opinion. They are especially significant because they contain criticisms which AMERICA recently (March 17) gathered under six heads as representing some main points of revision on which a wide variety of groups are united.

Outstanding is the emphasis placed by Mr. Hoover on the necessity of revision of war-time settlements. If Dumbarton Oaks is to be of any real service to the peoples of the world it should not be allowed to turn into a straitjacket. Welcome and instructive are his words:

There will be continuing gigantic wrongs in the world. Americans for all time will sorrow for the fate of Finland, of Estonia, of Latvia, of Lithuania, the partition of Poland, and other states that will be partly or wholly submerged by this war. We cannot even think of another war to secure their freedom, but we do not need to sacrifice our ideals by acquiescing in their plight.

We cannot admit that the big Three have passed final irreversible judgment on the fate of these small nations. If we cannot help them directly and immediately, we can, as Mr. Hoover has said, "at least leave a hope open for their long future." There would be no such hope without wider latitude given to the possibility of future change.

The need for not only total disarmament of the enemy but also of reduction of our own arms and that of our allies is stressed by the former President. He, too, advocates a more positive program in the Dumbarton proposals for reduction of armaments. It is imperative that the United Nations arrive at a method by which they do not start competition with one another, with all the dangers to good will that can flow therefrom.

The absence of norms of justice in the activity of the Security Council has brought us a reminder that even the League of Nations proclaimed as its base the maintenance of honor and justice between nations. "Even that nebular enunciation of a standard of conduct between nations," he observes, "does not appear in Dumbarton Oaks." It is clear that to prevent mere "peace at any price," the members of the Security Council must be given norms of justice to guide their policy and to limit arbitrary action.

With many others, Mr. Hoover has noticed that the Dumbarton Oaks charter lacks a spiritual and moral appeal without which any political organism must surely fail. Certainly such motivations are not lacking in the Atlantic Charter or the Moscow Declaration. All men of good will must heartily support the proposals to strengthen the organization with sinews of the spirit.

TEACHING APOSTOLATE

FROM KINDERGARTEN TO UNIVERSITY the teaching personnel in Catholic schools is busy with its dedicated task of bringing Catholic education within the reach of all our Catholic youth. The number of those engaged in this apostolate is in itself remarkable. Last year's total was 92,421—of whom 76,908 were teaching sisters, 4,647 full-time priest teachers, 3,233 teaching brothers, and 7,633 lay men and women. Were the nuns teaching in orphanages and protective institutions added to this total, it would be considerably larger. Nevertheless, as the figures stand they show that the teaching apostolate claims forty per cent of the priests, brothers and nuns in the United States.

These statistics dramatize the Church's conviction of the essential relationship of religion and education. They graphically express her belief that nowhere better than in the classroom can reason and faith be developed together in the same person, and the character and personality of youth be formed to the likeness of Christ. They are, likewise, an impressive witness to the tremendous vitality as well as the vast scope of her teaching apostolate.

The excellence of this apostolate is, first, that it is apostolic. It is a vocation, a life dedicated to the task of preparing youth, in the words of Pope Pius XI, "for what he must be and for what he must do here below, in order to attain the sublime end for which he was created." It is a vocation which requires of those called to it "a pure and holy love for the youths confided to them, because they love Jesus Christ and His Church, of which these are the children of predilection." The sign manual of this art of arts and science of sciences—the formation of the true and perfect Christian—is, "He must increase, but I must decrease." What an inspiration there is in this spectacle of hosts of men and women laboring year after year to teach unnumbered thousands of ordinary people the ways of knowledge and the knowledge of God, while they themselves remain for the most part unknown, almost anonymous, and unmarked in history. Among them there have been and are many brilliant minds, intellectuals and scholars in every age; but no small portion of their abilities has been consecrated to the drudgery of unrelieved pedagogy, many of the books they conceived written only on the minds of their pupils, and their achievements inscribed in a corporate rather than a personal record.

The teaching apostolate is excellent, also, because it is deeply patriotic. For to devote one's life to strengthening and purifying education by religion, to teaching youth at one and the same time the ways of knowledge and the knowledge of God, to bringing youth to realize vividly that men are equal because God made them so, and that therefore the brotherhood of man is possible under the Fatherhood of God—this, which is inherent in the Catholic teaching apostolate, is to advance the true good of our country.

Those whose vocation it is to cooperate in the Church's educative mission by teaching in the classrooms of our Catholic schools and universities, know the perils and discouragements of the apostolate as well as its delights and successes. But withal what a privilege is theirs—to be allowed to teach subjects they love to individuals who are worth more than all the money in the world! The source of their achievement, of their power made perfect in infirmity, is symbolized in the mystery of the wine and water: the mystery of the ordinary drop of water taken into the chalice, lost there, but consecrated with the wine into the Blood of Christ; the mystery of their human efforts blended with the power of God into the wonderful work of Redemption.

LITERATURE AND ART

FINE ART A LIBERAL ART

THEODORE M. GREENE

THE TITLE of this article is rather too cryptic to be self-explanatory. The thesis I should like to defend is that the study of the fine arts is one of the most important liberal disciplines and that it deserves a central place in a well balanced liberal-arts curriculum. This thesis raises many controversial problems, only two of which I shall be able to discuss here—namely, the nature of a liberal art or discipline, and the nature of the fine arts.

A discipline is liberal in proportion as it liberates the human spirit from ignorance, insecurity, instability and provincialism or, stated affirmatively, in proportion as it promotes insight and understanding, a sensitive appreciation of values, balance and perspective. All the liberal disciplines, from mathematics and the natural sciences to history, philosophy and theology, can contribute significantly to this liberation, though in different ways and in varying degrees of effectiveness. I believe that the study of the fine arts, properly conceived, should be rated very high in fulfilling this function.

By the "fine arts" I mean all the major and minor arts whose essential nature and function are esthetic and expressive rather than utilitarian in the narrower sense. This distinction between "works of art" and utilitarian objects is not popular today in some quarters. Indeed, it is not always easy to draw a sharp line between them. How, for example, shall we classify a building which is both useful and architecturally expressive, or a garment which is warm and which also has style, or a well built car whose streamlining is not only functionally efficient but esthetically expressive of this function?

And yet despite the ambiguity of these border-line cases it is possible to define a work of art in such a way as to give meaning to the phrase "fine arts," and it is, as we shall see, very helpful to do so.

A work of art may be defined as a man-made object whose formal organization of a sensuous medium expresses the artist's interpretation and evaluation of some aspect or object of human experience. Consider, for example, a painting of a landscape or of a religious theme such as the Crucifixion. If the landscape is painted as "photographically" as possible it will lack expressive content; no significant interpretation will emerge, though even here the painter must have selected his subject and decided to handle it in just this particular way.

In all great landscape painting, however, the painter has recorded on canvas his sensitive reaction to the scene which he has portrayed—that is, *what* he has seen and *how* it has affected him. He has, as it were, given us his answer, or one of his answers, to the question: what is nature, and what significance does it have for me and for mankind? This answer, moreover, is not only his individual answer; it reflects to a greater or less extent the beliefs and standards of his age and culture. Compare, for example, the religious majesty of a Byzantine Crucifixion with the serenity and quiet dignity of Perugino's *Crucifixion* or with Rubens' *Coup de Lance* in which Christ's death on the Cross is interpreted exclusively in terms that are human and humanistic.

This definition of a work of art applies equally to all the

"major" arts—music, architecture, sculpture, painting, literature, the dance, the opera and the motion picture—and it applies also to any instance of a minor or decorative art, such as ceramics, or lace, or ironwork, in proportion as it is genuinely expressive of the artist's spirit and of his age. For note how the spirit of an age—of the Hellenistic period or the later Middle Ages, of the Baroque period or the "modern" period—can express itself in all these media, though each medium lends itself more effectively than the rest to the expression of certain insights and evaluations.

So defined, every work of art has several characteristics which deserve special mention.

It is, first of all, the product of an artist, that is, of a person who is unusually sensitive in his reactions to his physical and social environment. An insensitive artist is a contradiction in terms, though every artist will of course be more sensitive in some respects than in others. To be an artist at all, a man must have achieved a cultivated sensitivity to his medium and be able to manipulate it with loving skill. He must also have learned to explore and respond to whatever types of human experience are relevant to his art with unusual insight and fervor—in music, to man's emotions and moods; in architecture, to the nature and overtones of whatever human activities can be "housed"; in sculpture and painting, to everything in the visible world, including man's meaningful behavior; in the dance, to whatever is interpretable and expressible in that complex and primitive medium; in literature, to whatever can be described or evoked by words.

For the two crucial questions that must be answered in the presence of anything that claims to be a work of art are these: To what extent is it an object of immediate and enduring delight? and: What fresh insights does it make available to us? If it can give us no esthetic pleasure it is no work of art, but if it has nothing to tell us about ourselves and our environment it is *merely* decorative or esthetically satisfying and therefore fails to attain to the stature of a work of art in any complete sense.

A work of art is, in the second place, simultaneously the highly individualized product of a particular individual *and* the product of a particular school, tradition, period and culture *and* an object of more or less universal human interest and significance. Works of art differ greatly in these three respects.

In some works the individuality of the artist is largely or wholly subordinated to tradition; it is in effect an anonymous product of his society. Some works of art are predominantly autobiographical or reflect very minor or submerged social trends. Trivial and superficial art, in turn, fails to explore universal human experience and is correspondingly ephemeral; it records no profound insights into human nature and possesses therefore only historical and sociological significance. The greater the art, in contrast, the more completely does it succeed in being, at one and the same time, individually, socially and humanly expressive; it both "dates" and endures as a perennial object of delight and inspiration.

Thirdly, a genuine work of art has the unique property of expressing universal truths, not abstractly, as in science or philosophy, but concretely and therefore with unparalleled emotive power and imaginative vividness. It is, at its best, the perfect fusion of the universal and the particular; it is the luminous concrete expression of abiding insights; it is,

in this sense, essentially incarnational in character. Christians believe in the Incarnation as the "Word made flesh"; Christ is the unique embodiment of the Divine. It is perhaps dangerous to apply this concept of incarnation to art in a secularized and analogical way but, if we are on our guard, such an application is valid and useful.

For art does, in its own way, express more or less universal insights in very concrete, sensuous and imaginative form and, in so doing, it "brings them home" to us with special immediacy and power. This is perhaps most clearly evident in the Christian tradition itself; witness the expressive power of Christian ritual and the tremendous contribution of fine religious architecture, painting, sculpture, music and literature to Christian worship. Here the arts are put to work for religious purposes as vehicles of religious insight and communication. Through them it is possible to get a sense of the meaning of Christian salvation which is far more poignant and compelling than the definitions and arguments of theology. Secular art has a similar function, for it, too, can and does mediate secular insights and evaluations which science and philosophy can express only in the cold language of conceptual abstraction.

As a result, a work of art can be a uniquely effective vehicle of integration. Integration is, in essence, an apprehension of many different things in their true relation to one another. It is an achievement in perspective. A work of art can promote such integration particularly well because it can say so much so quickly with such amazing economy of means.

Here once again Christian art at its best provides us with some of the best examples. A bare cross symbolizes, at a sub-artistic level, the entire Christian drama of salvation. An expressive crucifix, whether in sculpture or painting, adds interpretative content. This is why crucifixes have served so important a function in Christian worship, both private and public; they have helped countless Christians to comprehend the meaning of the Cross in its entirety, with great persuasive power, in a uniquely integrating experience. Secular art provides alternative and often complementary integrations, some more profound than others. All art, it is safe to say, helps us in *some* degree to see life more steadily and whole, by being itself the eloquent product and expression of an integrated experience.

Finally, art has the peculiar merit of inviting the response of the whole man. It does not appeal merely to the senses, or to the imagination, or to the emotions, or the intellect; it demands the liveliest activity of all of these "faculties," not separately or in temporal sequence, but simultaneously. As a result, art is the best possible vehicle for the apprehension of values and the communication of value judgments. Science as such cannot deal directly with any values except the value of scientific truth, though science can of course help man to actualize values through the control of nature. Philosophy and theology can and do deal with values discursively, that is, in the relatively cold language of abstraction.

Really to comprehend a value, however, involves apprehending it in concrete situations and, in addition, responding to it emotionally and imaginatively as well as intellectually. As a scientist I can describe the physiological conditions and effects of love but I cannot, as a pure scientist, assess its value. As a philosopher or theologian I can describe love abstractly and record my estimate of its value for man, but I cannot make you feel this value or enter imaginatively into the experience of love. In actual life I can experience love without adequately understanding its nature and significance. Only in and through art can I really comprehend love

in all its completeness, as a universal power demanding concrete embodiment and as an attitude which involves the highest and fullest integration of all my faculties.

In art we are at once close enough to human experience and far enough removed from it to comprehend its nature and meaning better than is possible either in first-hand experience or in scientific or philosophical abstraction. If we compare a psychological analysis of religious experience, a theological or philosophical account of it, actual participation in it without the aid of religious art, and the reverent and informed contemplation of great religious art, we can see how much more genuine comprehension of the inner quality of such an experience is attainable through art than in any other way. For the work of art at once arouses and disciplines the emotions and the imagination, the senses and the intellect, in genuine organic relation to one another. This again is as true of secular as of religious art.

This must suffice to explain in brief what I mean by the fine arts and to suggest the importance of studying them in a liberal curriculum. For they do require study, particularly in an age and culture which is no more predominantly artistic than it is religious. The "languages" of the fine arts in the several media are complex, with a grammar, syntax and "logic" of their own. Most young people today need help in learning these languages and in learning how to understand and enjoy the works of art which make use of them.

For the liberal study of art has these complementary aspects, historical, recreative and critical. A work of art must first of all be understood in its historical context. Unless it is a contemporary work it normally speaks to us in a language no longer familiar, and from an older and perhaps outmoded, though not therefore necessarily an incorrect, point of view. As soon as we can understand it in its own terms we must, secondly, attempt to recapture it for ourselves as completely as possible, in an authentic and integrated esthetic experience. We as individuals must re-create it as the individualized product of a highly individual mind. Only then are we ready, thirdly, to assess its measure of perfection, of truth and of greatness or enduring human significance.

In all three respects, the skillful and well trained teacher can be of very great help to the student. Experience has proved abundantly that his eyes and ears can be trained to see and hear what he had previously not noticed, to understand what had been a complete enigma to him, and to enjoy intensely what had previously bored him. Experience has also demonstrated the liberating effect of such study, especially if reading, listening and seeing are supplemented by the actual effort, however halting and amateurish, to try his hand at actually writing some poetry, or painting a picture, or modeling in clay. The student learns rapidly in this process not only to interpret and judge works of art as art but to make responsible judgments regarding human experience and man's relation to God, to nature and to his fellow men.

For great art passes judgment on the observer in the very act of his passing judgment on it. It is hard indeed not to be at once humbled and exalted by a great Byzantine mosaic or by Saint Peter's or by Bach's *B Minor Mass*. Nowhere is the contrast more evident between the two attitudes expressed in the words "Man is the measure of all things" and "What is man that thou art mindful of him?" than in the realm of art.

What more need or can be said in defense of my thesis that the liberal study of the fine arts deserves a central place in a liberal-arts curriculum?

BOOKS

SPIRITUAL NEEDS IN CRISIS

THE REBIRTH OF LIBERAL EDUCATION. By Fred B. Millett. Harcourt, Brace and Co. \$2

THIS BOOK is based on "the assumption that liberal education is being or may be reborn wherever the humanities . . . are restored to the primary position in the college curriculum" (p. v). The humanities, that is, literature, the arts, philosophy, religion and history, "deal more directly and persuasively than either the Social Sciences or the Natural Sciences with the highest values that man has achieved; namely, esthetic, ethical, spiritual and philosophical values." The analysis and discrimination of values is the "primary objective of liberal education" (p. v).

Prof. Millett shows that the humanities once held the primary position in the college curriculum but that they lost it as a result of the multiplication of academic departments and the consequent competition offered to the humanities, of the "predominantly scientific and materialistic climate of the modern world," and of the attempt on the part of the humanities themselves to become sciences. The widespread dissatisfaction with the unhealthy state of the humanities has brought about, in the past fifteen years, "the creation of a variety of programs and courses" intended to improve them.

There are three main types of reforms: single courses that cut across departmental lines, programs intended to encourage interdepartmental relationships, and programs intended to furnish students with a common intellectual experience. As examples of these reforms Prof. Millett discusses the courses and programs at Princeton, Stanford, Chicago, California, Michigan, Colgate, and at Scripps and Bennington Colleges. He finds that "the common element in these programs is their deliberate and systematic crossing of departmental boundaries" and the attempt "to integrate the whole, or almost the whole of the undergraduate's intellectual experience by assisting him in discovering a significant cultural pattern in it" (p. 48). The comparison and analysis of these programs are interesting and illuminating and will be valuable to all interested in curricular improvements.

In his third chapter, on experimentation in teaching techniques, Prof. Millett finds that the conventional technique, in which the lecture dominates all other factors, is unsatisfactory because it wrongly assumes the student's role to be passive rather than active. The most promising innovation is what he calls the "back-to-the-text" movement and which he describes (p. 83) with a quotation from a Bennington College Bulletin:

The primary aim is to help the student make an adequate response to some of the more important forms of verbal expression that have emerged in Western Culture. . . . The method entails consideration of all the relevant aspects of each of the works under study.

Prof. Millett conceives the "back-to-the-text" movement as involving the semantic analysis (*à la* I. A. Richards) of great books (*à la* Pres. Hutchins and St. John's College). He says that this movement is "the clearest road to the kinds of values in which the humanities are particularly rich . . . the values of beauty, goodness and truth" (p. 99).

The conclusion of the fourth chapter, on personnel in the humanities, is that personnel greatly needs improvement. Prof. Millett adds (p. 122):

The improvement of humanities personnel is possible not only through a more discriminating selectivity by the deans and heads of departments in graduate schools but also in terms of the ends and objectives, not only of the graduate school but of the liberal-arts college.

The conclusion of the final chapter, on the future of the humanities, is that:

The war gods may grant us a pitifully small number of students to civilize, but so long as there are a few, the outlook for the humanities is not dark (p. 150).

This book will be very helpful to all who are considering or undertaking the reform of liberal-arts programs. The analyses of programs already in effect, the suggestions for

the improvement of those programs, the elucidation of the "back-to-the-text" movement and its values, the searching criticisms of the conventional graduate-school practices—all these and many other matters in the book are helpful, suggestive and admirably sound.

The perfunctory notice of religion, however—in a single passage which asserts that "religion and philosophy obviously belong within the fold of humanistic studies" (p. 140)—is not adequate; the initial assumption—that merely to restore the humanities to the "primary position" in college curricula is to bring about the rebirth of liberal education—is not validated; there is an unresolved contradiction between the insistence that a satisfactory teaching technique requires independence and responsibility from the student and the concluding pious wish that the war gods may grant to "us" a number of students "to civilize"; and the suggestion, that the present illiberally educated and scientifically-minded deans and department heads shall select personnel as if they were liberally educated and humanistically-minded, is like advising a man to lift himself by his own bootstraps.

But on the whole this book is more fruitful in its suggestions, more exhaustive in its analyses and more searching in its criticisms than many—or most—of the great number of books of its kind (e.g., A. D. Henderson's *Vitalising Liberal Education*, Mark Van Doren's *Liberal Education* and the great number of plans by college faculty committees) that have been published in the last few years: academic proposals to improve academic practices. Such books are necessary, for academic practices must be improved and must be improved by those who are responsible for them. But the grave fault of all books of this type is that they are academic in the sense of "not expected to produce practical results" in the world of affairs and of being removed from the realities of life.

For if it be true that the university is a part of the society in which it exists, that the education offered by the university is determined by the tradition of that society, that Western Society "has reached a crisis even more profound than that evoked by the shattering effects of the Renaissance and the Reformation" (Arnold S. Nash, *The University and the Modern World*, Macmillan, 1944, p. xiii), that "the present crisis of our culture and society consists exactly in the disintegration of the dominant sensate system of modern Euro-American culture" (P. A. Sorokin, *The Crisis of Our Age*, Dutton, 1941, p. 21)—if these things be true, then college curricular reforms such as the shift of one group of studies from a secondary to the primary position, can hardly be expected to result in an educational system that will produce leaders capable of meeting the crisis.

The present (or recently) dominant traits of our Western tradition: a superstitious reverence for science, extreme secularity, and the "liberal" or Whiggish belief in "progress," produced the present conventional educational system. There is evidence in plenty that these traits are no longer, or will soon cease to be, dominant. But it is not likely that an archaic return either to scholasticism of the Chicago variety or to a Whiggish "liberal" education will be an adequate response to the present crisis in and of our Western society. Indeed, no significant improvement can be achieved merely by tinkering with techniques and curricula. What is necessary is the working out of a response adequate to the crisis confronting our society and only a spiritual and religious rebirth can be adequate. EDWARD D. MYERS

CENTERS OF DISTINCT SERVICE

OUR INDEPENDENT SCHOOLS: The Private School in American Education. By Ernest Barrett Chamberlain. American Book Co. \$2

IN THE PAST fifty years, enrollments in our system of public high schools have so expanded as almost to crowd out of the picture the small proportion of pupils who are being educated in independent, or non-tax-supported, high schools.

Whereas in 1889-1890 private schools taught thirty-two per cent of all the secondary-school pupils of the country, in 1939-1940 they registered only six and one-half per cent of the total secondary-school enrollment. Small wonder, then, that the independent school has been given scant attention in the educational literature of our day; the very figures seem to show that the private school is on the way out.

Mr. Chamberlain is convinced that this decline is due in great measure to a lack of "awareness of the distinctive services being rendered by the good independent schools," and in this book essays to make the public aware. As a former student and teacher in both public and private schools, he is in a position to study the private school in its relation to public-school education. He shows himself well enough read in educational literature to win a hearing from professional educators; yet, writing for the general public, he is straightforward in speech, and more concerned about tradition and culture than most men who write books on education today. Perhaps that is why his treatment of the independent school is manifestly sympathetic.

The author's clear purpose is so to describe and interpret the independent school that it may win public understanding and support. He believes that "this typical American institution, with the experience of more than three centuries behind it and the strength of pioneers and empire-builders in its framework, needs far wider understanding if it is to make its greatest contribution to education."

In building his picture of the "composite" independent school, the author reviews the historic role of outstanding schools from colonial times down to our own and shows how they met the demands placed upon them by home, church and state. If he is somewhat superficial when he proceeds to evaluate the work of the independent school of today, he makes up for that deficiency by the penetrating analysis he gives of the salient characteristics of the independent school—the heart of the book. But analysis alone does not satisfy him. A private school, he knows, cannot live on a reputation alone; it has always before it the down-to-earth problems of maintaining enrollments and incomes and of operating effectively yet economically. One of the longest chapters in the book is given to sensible and far-sighted answers to these pressing problems.

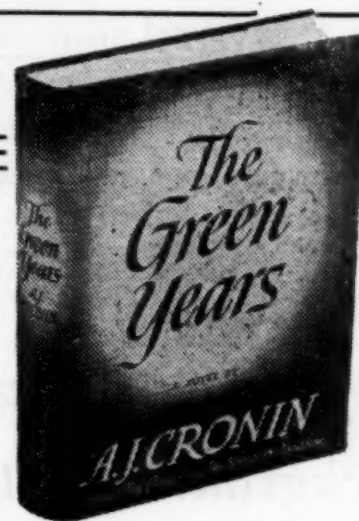
Mr. Chamberlain has done well by "our independent schools"—if one understands *independent*, not as he explicitly defines it, but as he implicitly interprets it throughout his book. One reading makes it clear that in spite of the nominal inclusion of all Catholic secondary schools under the name *independent*, or non-tax-supported (in 1939-1940 Catholic secondary schools constituted seventy-nine per cent of all independent schools in the United States), under that name he has primarily in mind the non-Catholic and non-denominational school. It is no serious charge against the author thus to say that he has given the mouse's share of attention to the group of Catholic secondary schools, which in 1939-1940 registered over five per cent of the total secondary-school enrollment of the country, and has given the lion's share to the other independent schools which enrolled less than one and one-half per cent of the secondary-school pupils of the country. It only means that some one ought to write an even better book than Mr. Chamberlain's, interpreting to the general public in his gracious and understanding manner "our independent Catholic schools."

JULIAN L. MALINE, S.J.

PLANNING FOR BETTER TEACHERS

THE COLLEGE AND TEACHER EDUCATION. By W. Earl Armstrong, Ernest V. Hollis and Helen E. Davis. Washington, D. C.: American Council on Education. \$2.50

THIS VOLUME is a report covering the experience of twenty colleges and universities associated for three years in a nationwide project known as the cooperative study of teacher education. It constituted a major part of the field program undertaken by the Commission on Teacher Education, a body created by the American Council on Education in 1938. Six universities, five colleges of liberal arts, seven



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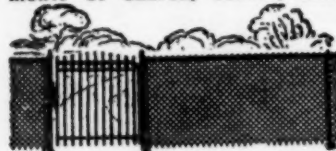
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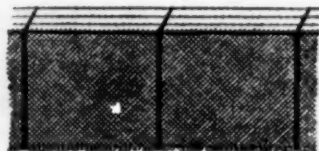
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State teachers colleges and two Negro colleges constituted the group that participated in the study. Every major region and type of community, with their numerous cultural differences, were represented in the cooperating centers. The Commission so shaped the study that the chief emphasis was on experimentation, demonstration and evaluation, in the light of certain hypotheses worthy of confidence.

The thesis is that continuous planning, continuous experimentation and continuous evaluation in teacher education should translate theory into practice. The work should be an organic part of the natural progress of the affiliated institutions, so as to improve their programs under characteristic working conditions. The specific study areas singled out were student personnel, general education, the major field, professional education, practice teaching, in-service education and the techniques of group action.

The assumption throughout the study is that the curriculum should be organized so as to minister to the life purposes and professional ambitions of students. Their vocational concerns are to be determined by a comprehensive integrated program of student personnel. The teaching faculty is to take an active part in developments at every stage. General education is to be provided during the first two years, the content to be determined in the light of student needs.

There is no agreement, however, as to what the indispensable ingredients should be, but it is encouraging to find a new interest in the contributions of the fine arts. Provision is made for an understanding of human growth and motivation, for the process of social change, and for contacts with children and adolescents, social agencies and local school personnel. Mastery of subject matter and professional training are to be arranged for in concurrent fashion, so as "to ripen together over a longer interval." The requirement calling for a fifth year of training makes this increasingly advisable. The opportunity it offers to train generalists rather than specialists is also an advantage. Academic and professional training is to be furthered by an alternation of direct experience in school situations with theoretical classroom discussion based on extensive outside reading.

Thus responsible participation will guide and discipline the vocational interest of the student and bring it into play as an integrating principle in the training program. Four-fifths of the student's time is to be given to general education and subject concentration, and the professional education is to begin in the freshman or sophomore year so as to lead into student teaching in the first half of the senior year.

The sketches and discussions presenting the story of the cooperative study are worth reading. The sharp differences of opinion presented in the section on general education are disturbing and indicate the absence of a unifying principle. The strictures on the battle between the subject-matter specialists and the professional educators provoke thought and leave some hope for the future. In-service education is capably discussed and new points of departure are enumerated. The constant stress on the importance of making teacher education a cooperative enterprise is timely and sensible.

Catholic educators will sense the lack of a directive element in the entire presentation. Philosophy receives only incidental mention, and even then it is made quite clear that students must "formulate for themselves a sound philosophy of education based on everything they may have learned." The experimental approach is evident throughout and the procedures suggested and employed are at times decidedly pragmatic. The student, as a human being, must apparently satisfy only his physical, mental and social needs. Even these are to be determined through a study of contemporary American culture. All educational activities are to be developed through joint planning by the student and his advisers. The teacher is to take the student in as a full partner.

Is this progressive education at the teacher-education level? Apparently the hypotheses which the authors claim are worthy of the confidence of "educational statesmen" might be invalid; that is, they at least merit closer examination before the conclusions are accepted without reservation. Nevertheless, the study should prove quite valuable to teachers and administrators who are seeking information and guidance on the role of the college in teacher education.

FRANCIS M. CROWLEY

RELIGION IN EARLIER EDUCATION

THE CHURCH COLLEGE OF THE OLD SOUTH. By *Albee Godbold*. Durham, N. C.: Duke University Press. \$3.

THE "OLD SOUTH" is Virginia, the Carolinas and Georgia. The volume is an interesting study of the origin and early history of the church colleges in that area. Between 1820 and 1860, twenty-five or more colleges were established there by the four denominations that were numerically the major religious bodies of the Old South. The Episcopal Church founded one college, William and Mary, in Virginia. The Presbyterians opened five colleges, among them Hampden-Sydney and Washington and Lee. Six were founded by the Baptists, such as Wake Forest and Columbia College (which later became George Washington University); and the Methodist Church opened five, notably Randolph-Macon and Trinity College, now Duke University.

The reasons listed for opening these schools are: the education of ministers, lower cost of education, strengthening denominational loyalty and—in the words of the author—"that education was a function of religion." This last reason is poorly stated. The statements of churchmen at the time are much stronger and more satisfactory. "We maintain that the intellect and morals of the mind are so related that it is utterly impossible to train the intellect without exerting a constant and corresponding influence over the morals" (1858). "A college without religious instruction must necessarily be a public nuisance" (1855). "Religion is the foundation of all sound education. . . . This can only be carried out by church schools and church colleges which shall unite, avowedly, religious instruction with literary instruction" (1850). These declarations mean much more than "education is a function of religion." They are evidence that the clergy and schoolmen of the period realized that, although education has its proper sphere, to be integrally complete, it must be permeated with religion.

The curriculum was the common one of the early American colleges: Latin and Greek classics strongly emphasized, mathematics, philosophy and science. Daily prayers and religious exercises were required. The author notes that "college courses for serious, systematic Bible study were relatively few" (p. 125). That is a revealing weakness, and the fact that these colleges gave no serious course in religion may explain why so many colleges which were originally church-related are now "undenominational." There is a further illuminating statement which may be connected with the above—that, contrary to the sentiment today, eighty years ago many churchmen strongly favored state aid for church colleges, and persistently advocated such a policy.

The study is a result of doctoral research and has the merits and defects of that type of work. It is thoroughly documented but lacks wider significance because of the narrow limitations imposed by thesis work. In the preface the author asks: "Can the church college survive? Does it have a place in the American system of higher education?" No conclusions to these questions can be derived from the present study, limited as it is in period and area. In 1944, the Association of Church-Related Colleges (now a Commission of the Association of American Colleges) numbered 425 active member institutions with church affiliations. A statement of aims and objectives of a group of these colleges includes the following: To awaken the public to the conviction that religion is essential to a complete education, and to emphasize the place of Christian education in a democracy. A study of these schools would provide an answer to the author's questions and be more satisfying to the reader.

MATTHEW J. FITZSIMONS, S.J.

UNIVERSITY RECORDS AND LIFE IN THE MIDDLE AGES.

By *Lynn Thorndike*. Columbia University Press. \$5.50
THIS VOLUME of translated documents, illustrating university organization, professors, students and public relations in the Middle Ages, increases the debt we already owe to Professor Thorndike for his scholarly interest and achievement in this field. The largest number of records (78) is taken from the *Chartularium Universitatis Parisiensis*, which is the classic source on medieval university life. But at the same time excerpts are included from the charters and stat-

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utes of other French universities, from the *Urkundenbuch* for the University of Heidelberg, and from sources on the important Italian universities—Bologna, Ferrara, Pavia, Padua. Finally, from the published and unpublished works of noted writers of the Middle Ages, Professor Thorndike selects over twenty-five passages, some of considerable length, which give a valuable individual view of medieval education.

The presence of great personalities, moving across the pages of excerpts, creates a vivid impression of contemporaneity. For the influence of men like Adelard, Bernard of Chartres, John of Salisbury, Peter of Blois, Robert of Sorbonne, Pierre Dubois, Thomas Aquinas and William of Ockham was not confined to the intellectual life of the universities but had a dominant effect as well on the life of the nations.

Professor Thorndike has added two worthwhile appendices. One gives the complete Latin text, hitherto unpublished, of the *De Commendatione Cleri*; the other is devoted to an account of the colleges at Paris in the later Middle Ages. There is also a full index of names and subject matter.

All students of the history of education will rejoice in the publication of this excellent source-book.

ALLAN P. FARRELL

THE FLOWER OF HER KINDRED. By Maurice Leahy.

Published by the author, New York.

NANO NAGLE was one of those spirited young Irish ladies who grew up in the eighteenth century under the yoke of an alien government which had sought for more than a century to destroy the Faith of Ireland. She was courageous enough to strike out boldly against this abuse. Not only did she carry out her plans successfully, but she founded them upon such a solid basis that Ireland and the world still reap copious benefits from them to this day. Nano Nagle is best known as the foundress of the Nuns of the Presentation, who have done world-wide service in their special mission of teaching the children of the poor. Mr. Leahy broadens the appreciation of her contributions by presenting her as one of the great educational reformers of the eighteenth century and pioneer of popular Catholic education in the English-speaking world.

The astonishing amount of erudition and Irish history that Mr. Leahy has crowded into his book make it a bit heavy for the casual reader. But for the person who would have the desire and the patience to make a scholarly acquaintance with the Ireland of the eighteenth and nineteenth centuries, for him who would know the details of the infamous penal laws, and for the social-minded reformer of today, this life of Nano Nagle is a definite contribution.

JOHN F. SNYDER, S.J.

REV. JOHN E. WISE, S.J., formerly Dean of Freshmen, Georgetown University, is a June candidate for the doctorate in Education from Fordham University.

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THEODORE M. GREENE, author of *Liberal Education Re-examined* and *Arts and the Art of Criticism*, is McCosh Professor of Philosophy, and Chairman of the Divisional Program in the Humanities at Princeton University.

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REV. JULIAN L. MALINE, S.J., recent president of the Secondary Department, N.C.E.A., is Director of Studies of the Chicago Province of the Society of Jesus.

FRANCIS M. CROWLEY is Dean of the Fordham University School of Education.

REV. MATTHEW J. FITZSIMONS, S.J., is Director of the City Hall Division of Fordham University.

THEATRE

DARK OF THE MOON. Written by Howard Richardson and William Berney, billed as a legend of the Smoky Mountains and produced by the Shuberts at the Forty-Sixth Street Theatre, *Dark of the Moon* has features of unusual appeal. It is a striking novelty. It is beautifully set, directed and acted, and the accompanying music by Walter Handl is well in the spirit of its story. It holds a wealth of color, imagination and atmosphere.

The story is based on the familiar ballad of Barbara Allen, and shows us Barbara, admirably played by Carol Stone, and loved by John, the witch boy, son of witch and buzzard, beautifully played by Richard Hart. Indeed, young Mr. Hart conveys a strong illusion of something more than human flesh and blood as he skims along mountain-tops and plays with witch maidens. But he is in love with Barbara and has persuaded a "conjurer" to make him human so that he may win her. The "conjurer" makes the change on condition that if Barbara proves faithless to him within a year John will revert to his former condition. They marry and begin their new life.

The mountain folks see strange differences between John and themselves. He and Barbara have a home, but John lives in the open. The neighbors combine against him, and we are shown the normal mountain life, from which he is shut out.

In the end the mountain preacher and the neighbors win. Barbara succumbs after the revival to the love-making of the neighborhood Lothario, and John's fate is sealed. Barbara dies, and John leaves her dead body on a mountain peak and rejoins the witches. Different and worth seeing. Don't miss it.

KISS THEM FOR ME. The new comedy *Kiss Them for Me*, made from *Shore Leave*, rather fizzles out after a lively start. Three young naval flyers, Crewson, Mississippi and Mac, have a three-day leave in San Francisco, after three years of active service.

The first act, in which they settle down in a fine hotel suite, is full of action. It is also full of girls and the sort of unedifying talk which would go on in such conditions. Then their plans miscarry. A hospital hauls them in for examination, and ends by discharging one flyer and reducing another to ground duty. Undesired relatives hear of their presence and look them up. In the end they escape together and go back to the front and their planes.

The best acting is done by Richard Widmark, with Richard Davis, Dennis King, Jr. and Dudley Sadler, among the men; and by Judy Holliday and Jayne Cotter, the leading girls they entertain. The play was staged at the Belasco Theatre by Herman Shumlin and produced by John Moses and Mark Hanna.

ELIZABETH JORDAN

FILMS

GOD IS MY CO-PILOT. Col. Robert L. Scott's biography has not received the kindest treatment in its celluloid adaptation. While the film concentrates on its aviation phases, it is thrilling and tense, and you will find yourself excited over the fighter planes' numerous battles to the death with the Japs. But it is in the personal stories that the picture lags and is unconvincing. Both the acting and the script must be blamed. Dennis Morgan as the aviator who belatedly finds religion—not very seriously, as conveyed by the story—never projects sincerity or depth into his role. He ambles through the part of a man who was bitten by the flying bug in his youth, never to recover from it. This great love takes him finally to China where he assists General Chennault (Raymond Massey) and his Flying Tigers. Cast as a priest who tries to offer spiritual and physical solace to the men, Alan Hale seems completely ill at ease. Maybe more vigorous or more real interpretations would have caused more interest in the personal reactions of the hero. As it is, he seems too much like a Rover boy to arouse any serious worries. Still, for adult cinemagoers who crave action, there is melodrama a-plenty. (Warner Brothers)

BREWSTER'S MILLIONS. This tried-and-true favorite of the last three decades is dressed up in modern togs and paraded across the screen again. A capable cast, including Dennis O'Keefe, Rochester, Helen Walker, June Havoc, Gail Patrick and Mischa Auer, among others, do their bit to help the fun along. Brought up to date, this is the story of a discharged soldier who inherits a fortune, but to collect he must spend a million dollars in sixty days. Of course a giddy whirl ensues, he throws the money in every direction and it keeps coming back to him with profit, and then there is the difficulty with a fiancée—for he is not supposed to marry. *Mature* audiences will be moderately amused and interested. (United Artists-Edward Small)

THE CORN IS GREEN. Here you will find Bette Davis working overtime at transforming herself into a plain, forceful schoolteacher of a Welsh coal-mining town—it is one of those roles in which she seems to revel and is convincing to some, even though the decision may not be unanimous. This frustrated spinster recognizes genius in a young miner, one of her pupils, and employs every means, right or wrong, to get him an Oxford scholarship. Unfortunately, along the way the tangled affairs of the teacher and her pupil become involved with many false principles. *Objection* must be made to the film because false moral philosophy motivates the major sympathetic characters. (Warner Brothers)

MARY SHERIDAN

PARADE

AS IT ROARED by like a flash, the stream of current history spat forth a heavy volume of the unusual. . . . To Yonkers, N. Y., came the first hint that the stream planned no quiet, routine rolling along for the week. . . . In that city a citizen, annoyed by slow restaurant service, threw his artificial leg at a waiter. . . . A resident of Gilbertville, Mass., who has been paying taxes on a piece of land for twenty years, discovered the land did not belong to him. . . . Further West sped the stream. . . . A Spokane, Wash., housewife whose purse was stolen a year ago from her home got it back last week, with a note from a soldier reading: "I found this beneath the seat of a truck in Italy." . . . Two Nebraska State police, visiting an Army air field to instruct military personnel on Nebraska motor vehicle laws, were tagged by military police for traffic violations. . . . In Utah, an official of the National Safety Council had to cancel a lecture on safety because of an injury he sustained in a fall. . . . In Illinois, the home of a burglar-alarm manufacturer was robbed. . . . Still spouting the unusual, the stream backtracked East. . . . A Cambridge, Mass., library reported that the book topping the list for overdue fines was: "The Art of Rapid Reading." . . . In New York, a citizen was arrested when his neighbors complained that on meatless Tuesdays he

played one record over and over again, the record being: "One Meat Ball." . . . In Boston, thirty policemen were dispatched to a railroad station to meet one WAC. The desk sergeant had misinterpreted a message which said that the 10,000th WAC inducted in New England would arrive. He reported that 10,000 WACS were coming. . . . Another incident in Boston attracted attention—this advertisement in a newspaper: "Well-behaved, responsible eight-month-old boy desires permanent, unfurnished, two-bedroom apartment convenient to transportation for self and parents. The need is imperative before daddy collapses from search."

In these strange times, unusual is the apartment-house owner who will accept parents. . . . Husbands and wives who are not parents—Yes. . . . Fathers and mothers—No. . . . Formerly, signs on apartment houses read: "No Peddlers Need Apply." . . . Now the signs read: "No Peddlers or Parents Need Apply." . . . Centuries ago, Someone announced as His policy: "Suffer the little children to come unto Me." . . . What a boon to society would be a well financed foundation which built, up and down the land, apartment houses conducted according to the policy of that great Friend of little children.

JOHN A. TOOMEY

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ART

ART MUSEUMS are trying desperately these days to rescue themselves from the blight that hovers over their cavernous interiors. Efforts to humanize these temples of art, like most improving innovations, first originated in the more western sections of the country. It is now about twenty-five years since Robert Harshe came from the Carnegie at Pittsburgh to the Chicago Art Institute, as director, and started remarking that moribund institution. He did a fairly good job of it and now we are to witness the same sort of effort at transforming the hoary precincts of New York's Metropolitan.

In New York, as in Chicago, the director faces the problem of a most unpromising building, one of absurd and clumsy grandeur and of fixed, rather than adjustable, spaces. The art-temple concept for museums is now recognized as impractical and outmoded, but this has not prevented the repetition of its follies in the recently completely National Gallery in Washington. In that case, however, the initial folly has the palliative of an academic type of tastefulness.

The appearance of a book (*Babel's Tower*, Columbia University Press, \$1), by Francis Henry Taylor, the active, aggressive director of the Metropolitan Museum, is a matter of interest. He has already demonstrated that he is a man of action and the old-time pall of mustiness has been somewhat dissipated from the galleries of the institution he heads. This has been accompanied by an effort to increase the social and educational usefulness of the Museum and to bring it more into alignment with the times. The American contemporary paintings it has acquired, however, carry the impress of ordinariness, particularly when compared to those in the collection of the Museum of Modern Art.

This book of Mr. Taylor's is not a report on the rehabilitation of the Metropolitan. One wishes that it were. Being a person of action, he would probably be more at home in a factual account than in writing critical essays, which he has here attempted. This is not a book, unfortunately, that opens any doors, either into the past or future; its attempt at criticism of the idea of museums suggests the type of thought referred to as shadow-boxing. The subtitle of the book indicates the author's awareness that there may be something basically wrong about such institutions, for it reads: "The Dilemma of the Modern Museum." Mr. Taylor, being an acknowledged executive, will probably do more towards resolving that dilemma by his activities than by his writing.

As Catholics we will find his statement on art collections in the treasuries of medieval churches rather startling. He says they were "conscience tributes paid to patron saints in expiation of accomplished or anticipated sin." This, of course, is a grotesque and wrong statement of Catholic belief and practice in the Middle Ages; coming from a person of the standing of the director of the Metropolitan Museum, it should be corrected. He further quotes Mark Twain about a skull in Cologne Cathedral which was labelled "Head of St. John the Baptist at the age of twelve years." If Mr. Taylor's first slip creates hilarity, his second leaves one aghast at the ingenuousness of citing as an authority a humorist whose literary stock-in-trade consisted of ludicrous distortion of fact.

BARRY BYRNE

CORRESPONDENCE

REPLY TO FATHER SMOTHERS

EDITOR: Father Smothers' letter on Dumbarton Oaks (AMERICA, March 24) seems to take up four points which call for comment on my part.

1. He finds me inconsistent in saying that the Security Council is a "juridical institution" but is not "a full-fledged juridical institution." Of course, if there is no difference between a *full-fledged* juridical institution and an imperfect one, I have been inconsistent. I believe, however, that there is a great deal of difference.

2. He finds "excellent" my statement that a juridical institution has to "operate according to juridical norms," but cannot see how the Security Council does this because it does not abide by the juridical principle that no one should

be a judge in his own case. That principle, however basic, is, after all, only one of the norms that go to make up a juridical institution. To apply it to the United Nations Security Organization, many other far-reaching changes would have to be made in its procedures. As things stand, it seems that *treaties*, which are largely the constituent elements of international law, will be the principal norms according to which the Security Council will act. These are juridical norms. Moreover, the voting procedure in the Security Council has been modified so that the big Powers no longer retain a right of veto in non-punitive decisions. Here, again, the conformity of the system to ideal juridical norms has been increased.

3. Father Smothers quotes the Bishops to the effect that "an international institution, based on the recognition of an objective moral obligation . . . is needed for the preservation of a just peace. . . ." This is, of course, true. It is the only workable ideal. The immediate question is whether we should reject a system which does not attain it in one leap. The reasons why it seems impossible to attain it all at once, Father Smothers has not, as far as I can see, adverted to.

4. Father Smothers ends by saying that the Security Council cannot be described as a juridical institution so long as the big Powers insist upon the right of veto, which means judging in their own case. As a matter of fact, the right of veto has been modified. My answer is simply this: it cannot be described as a perfect (full-fledged) juridical institution, I admit; but I deny that it cannot in any sense be described as a juridical institution. This has always been my position, and I cannot see that Father Smothers has offered any arguments against it. All he has said is that the Dumbarton Oaks proposals are imperfect. That no one has ever denied. But I can quote many international lawyers to the effect that they mark a very definite step forward, and offer the opportunity of vast improvement. The issue is clear-cut, and we shall have to answer "yes" or "no." I don't know what Father Smothers' answer is, but mine is "yes."

New York, N. Y.

ROBERT C. HARTNETT, S.J.

[This correspondence is now closed.—EDITOR]

POSTSCRIPT ON CATHOLIC ART

EDITOR: Some of Fr. Logal's conclusions (*We Lack Technique*, AMERICA, issue of March 10, 1945) are open to challenge. If Catholics had the "vision of reality and truth" required to produce good fiction they would have no difficulty in making that vision "vocal," in achieving technique. It is precisely because we do not see that we cannot speak. We lack the particular vision of reality and truth required to produce good fiction. We do possess the special vision of reality and truth required to produce good devotional and doctrinal works, and therein we excel. Given the vision, we have demonstrated the technique.

Our failure to correlate art with life and with God—which is precisely the essence of fiction—is a failure to see beyond Dogma to humanity. A Catholic did not produce *Bernadette* because no Catholic has seen Bernadette beyond the plaster image in the altar niche. When Catholics have seen, as Sigrid Undset in *Kristin Lavransdatter* and Graham Greene in *Labyrinthine Ways*, they have demonstrated technique equal to their vision. It took Abraham Lincoln only a few minutes to write the *Gettysburg Address* on the back of the envelope but, according to his own statement, it took him forty years to write the *Gettysburg Address*. Forty years of vision, of seeing—technique flows from that.

There is considerable evidence to challenge Fr. Logal's failure to see that there is any "ostrich characteristic" among Catholics which makes them "duck their heads before the fact of sin." Wasn't the controversy over *Kristin Lavransdatter* and *Labyrinthine Ways* waged exclusively on the question of the portrayal of sin, on the "morality" of the books? Didn't these two books—great novels any way you look at them—shock us out of our comfortable Catholic skins? Is there anything in either one of them that should shock mature Catholics who are equipped with a "vision of reality and truth"? That state of shock would seem to me sufficient proof that we lack the vision of reality and truth so

far as the portrayal of sin is concerned. Surely anyone who follows the trend of critical thought even superficially must admit that the breach between secular and Catholic literature and criticism gapes on questions of sin—more especially on sexual sin, as if that were the only or even the worst kind of sin. The minute sin rears its ugly head, ours goes burrowing frantically for cover; it's a wonder there's any ground left for the ostriches!

Boston, Mass.

FORTUNATA CALIRI

EDITOR: The stimulating article, *We Lack Technique* (AMERICA, March 10) adds new fires to the controversy now raging around Catholic Best Sellers. Why do not Catholics produce better literature? In answering this question, the author throws back the blame to the Catholic college. His argument, based on his own academic experience, is that "Catholic educators have failed to develop technique in their students." Whether this indictment be valid or no, let others decide: the root of the difficulty lies deeper.

Is it not true that it normally takes several generations to produce an accomplished English scholar? Consider the advantage of the freshman whose father, mother and grandfather have enjoyed every privilege of culture and education. Such a boy does not need to be told that his idioms are awry or that his participles dangle. From cradle to college he has been nurtured on a diet of good English. His speech is correct; he writes well; he knows the best English authors.

Again, the author would have the student learn from models—Maritain, etc.—how to present philosophical truths to modern readers; yet he deplores the "imitation theory" in vogue at his college. Does this mean that if you wish to learn to write journalese, you are forbidden to read widely in Macaulay, the father of that extravagant style?

Finally, attention is once more called to Fr. Murphy's lack of technique as shown in his novel about Magdalen. A busy priest steps down from the pulpit; enters a literary contest; wins the prize; achieves a best seller; and then he is taken to task because his dialog and character-portrayal do not measure up to the standard set by the best professional writers of our day. Lincoln said it took him forty years to write his Gettysburg Address. We know what he meant: he came up the hard, slow way. GEORGE T. EBERLE, S.J.

DIALOG MASS

EDITOR: After reading John P. Delaney's article, *Dialog Mass in the Parish* (AMERICA, Feb. 24), putting myself in the place of a member of a congregation at that "12:15 Mass," I felt a little embarrassed, or self-conscious.

Perhaps one reason why we do not appreciate the Mass is that we do not understand the "sacrifice" part of it. Catholic children have been brought up in the notion that sacrifice means doing without candy during Lent, or in "making the sacrifice of going to church on a bitterly cold morning."

I have been using the Missal fairly regularly for the past fourteen years and only now am I beginning to see the connection between the sacrifices of the Old Testament Jews, the Bloody Sacrifice of the Cross and the Sacrifice of the Mass. I am still vague about why God wants us to offer a sacrifice to Him, why it should please Him, how it honors Him. Benighted savages understand it better than I do, though they sacrifice to idols.

I am sure that the Dialog Mass is a good thing, except that Americans are so self-conscious that, for a long time until they get used to it, the Dialog Mass will be more distracting than absorbing. Isn't it true that all the prayers of the Mass, all the ritual, are a means to prepare the congregation for the moment of the immolation of the Victim, the "Sacrifice"? I think the result of my education has been to obscure that moment. That moment has been only a little more immediate to me than, say, the *Gloria* or the Preface.

These two notions may very well be the reason why we do not appreciate the Mass: the notion that a sacrifice is an act of disagreeable self-denial, or that it is the foolish act of a primitive people who leave food to rot before an idol.

Litchfield Park, Ariz.

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THE WORD

EASTER, once understood, leaves us without any defenses against Christ. That is one reason why the Easter season is a fairly long season. Simple as is the fact of the Resurrection, it takes us a long time to realize all its meaning. Once we accept its reality, everything else follows. On that day Christ proved beyond all possibility of a doubt that He is God. That simple, undeniable fact is the basis of all our Faith, the rock-bottom reality on which we build all our believing, all our obedience, all our endurance, all our living. Since Christ is God, we believe Him and believe in Him. We accept as truth anything He says, for God is truth. Since Christ is God, we obey Him unquestioningly, unhesitatingly, in everything, without reservation. Since Christ is God, we yield to His judgment and His wisdom, for God is wisdom. Since Christ is God, we acknowledge His goodness, for God is goodness. Since Christ is God, we trust Him and place in Him and in obedience to Him all our hope of happiness through this life and the next.

There may be times when the reality of the Mass seems too overwhelming for belief, times when we may find ourselves wondering if the little white Host that rests on our tongue can really be Christ. It seems incredible. Really, it does, but we go back to the basis of all our belief. Christ has said that it is so, and that is the end of all arguing, the end of doubt.

Undoubtedly, suffering is hard to take. In the midst of personal pain or in the anguish of world-wide suffering, it almost seems as though there could be no God in heaven. Then we remember the darkness on the earth on Good Friday and the joy to which it gave birth on Easter Sunday. We remember that Christ Himself found it necessary to suffer and so enter into His glory. We remember that He asked of His followers that they follow Him in the way of suffering that they might also follow Him in the way of glory. And blindly we endure.

There are times in our life when we come up against real hardship in our obedience to Christ. The whole world seems to be going in another direction, and the world has plausible reasons for the direction it takes. There is birth control, for example, and divorce, and the whole Catholic doctrine of chastity. The modern world can make it seem ridiculous. Modern trends can make the living of the Christian ideal a very difficult thing. Forgiveness of enemies, love of those who injure us, the obedience of children, the acceptance as brothers of other races and other nationalities, the whole basic social doctrine of Christ can and does go against the grain, against the trend of the times; yet, if we return to the basis of our belief, there can be no arguing, no questioning. Since Christ is God, we can and must accept His teaching in all things. If we cast aside the teaching of Christ even in one detail, we are destroying the whole basis of our Faith—belief in the Divinity of Christ. We are denying the reality of the Resurrection.

To pick and choose among the doctrines of Christ is perhaps the temptation of the day. There is not one of us safe against this temptation. That is why we put extra fervor into the prayer of this first Sunday after Easter: "Grant . . . that we may always keep its spirit in our life and in our conduct." That spirit is the spirit of Thomas in the Gospel, "My Lord and my God." It is the spirit Our Lord demands: "Be not faithless, but believing," and the spirit He blesses so abundantly, "Blessed are they that have not seen, and have believed" (John 20: 19-31). It is the spirit of unhesitating acceptance of everything that Christ teaches, because He is God, and everything that His Church teaches in His name, because it is God's Church.

It is more than obedience. It is a spirit of complete trust in Christ, that all He designs, all He allows, all He commands, all He asks, is for our good. It is a spirit of assurance and security that in Him and only in Him can we achieve the full satisfaction of living. "He alone triumphs over the world," says Saint John in today's Epistle, "who believes that Jesus is the Son of God" (I John 5: 4-10). That triumph will be ours if our belief is complete, if belief and action go hand in hand.

JOHN P. DELANY

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Langland is a man in a rage and his rage has the one thing that makes rage fruitful—its first object is himself and his sins:

*"So I live without love, like a low mongrel
And all my body bursts from the bitterness of my anger."*

But his own self and his own sins do not exhaust the rich store of his anger, and we have as a consequence such a picture of a world out of harmony with the will of God as it would be hard to parallel. On one side is the Trinity, and the virtue of Charity which should bind men to the Trinity and to one another. On these two themes he writes superbly, coming back to them again and again. On the supremacy of charity he writes one of the greatest lines in any poetry:

*"Therefore Chastity without Charity shall be chained in
bell."*

On the other side is the world of men—churchmen and laymen, rich and poor—all classes corrupt and corrupting—charity unhonored. What is to be noted throughout is the unflagging vigour of his writing. From end to end of the poem (two hundred and eighty pages of it) a storm is blowing. There is wit in plenty, but wit without mirth. Where, he asks, is charity?

*"In a friar's frock he was found once
But that was afar back in Saint Francis' lifetime."*

When the great preacher comes from his most moving sermon on mortification and gorges at the dinner table:

*"I wished heartily, angrily and eagerly
That this same Doctor would devour dishes and platters
And they be molten in his mouth, and Mohammed in his
belly!*

*I'll ask this bottle-bellied bulging jordan
To tell me what penance is, of which he preached so finely."*

The rich man who lets the poor suffer unaided rouses him to outburst after outburst:

*"When his corpse comes in his coffin to burial
I believe it will scent the soil with so pernicious an odour
that all others where he is lying will be envenomed with his
poison."*

In modernizing this poem, Professor Wells has done something in one way comparable to the translation by Fitzgerald of *Omar Khayyam*. Probably *Piers Plowman* will not sweep the world like Omar; for it is not wrought in rose petals. But the anger of Langland is worth letting loose again upon a world still full of those evils which first provoked it.—F. J. S.

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